

# LIFE AND ACTION









Molly Litherington

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Sacramento

## **Life and Action**



# Life and Action

## The Great Work in America

THE INDO-AMERICAN MAGAZINE



VOLUME VI

The Sixth Year's Numbers  
Reprinted in Book Form



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# Life and Action

## Volume VI



### CONTENTS

#### *Articles by the TK*

	PAGE
Definitions of Socialism, by Socialists, with Reply to Same .....	1
The Spirit of the Work.....	71
The Problem of "Life".....	93
Self-Completion and Individual Completion.....	116
Lillian Whiting .....	117
Appeal to Patriotism.....	185

#### *From the Files of TK*

A Communication from and Reply to a Medium..	55
To a Hypnotic Subject.....	59
From a Friend of the Work.....	61
The Great Law Stated in the Norwegian Lan- guage, <i>Cecelie Gerner</i> .....	172
Of Interest to Freemasons.....	173
Rendezvous .....	177
A Thanksgiving .....	180

## Life and Action

*Articles by J. D. Buck, M. D., 33° [Hon.]*

Music and Morals.....	10
Morality and Religion.....	217
The New Science and the Old Religion.....	340

### *Question Box, by TK*

Question Box .....	131
Question Box .....	189
Question Box .....	314

### *The Work of a Student*

“The Attitude of Soul,” by Herman Hille, Ph. D..	410
--	-----

### *The League of Visible Helpers*

A Communication and Reply by TK.....	67
President’s Annual Report, by Charles Crane....	153

### *Announcements*

Our New Books .....	36
“Symbolic Teachings” .....	125
The Lure of London.....	128
Easter Offerings: Question Box, Volume II.	
The Spirit of the Work.....	187
“Edgemoor” .....	235

### *Miscellaneous Articles*

Happiness vs. Suffering, by Bruce Calvert, with re- ply by TK.....	18
---	----

## Life and Action

Addenda to The Great Psychological Crime, by <i>Rev. Harry Marschner</i> .....	28
Individual Morality—The "Living of a Life," by <i>J. C. Slafter</i> .....	40
The Spectrum of Ether Vibrations, by <i>A. C. Edwards</i> and <i>C. W. Robbins</i> .....	42
The Fundamental Principles of Biochemistry, Their Application in the Study of Colloidal Minerals, and Their Resulting Use in Medicine, by <i>John A. Handy, Ph.C., B.S.</i> .....	95
The Larger Consciousness, by <i>Lillian Whiting</i>	120
"In My Heart," by <i>J. Lloyd Hammond, M. D.</i> .....	361
Notes of a Psychic Experience, by <i>a Friend in London</i> .....	371
Personal Opportunities.....	376
A Most Remarkable Letter.....	378
Things Religio-Political, by <i>Thos. M. Stewart, M. D.</i> .....	422
An Interesting Letter.....	429

### Poetry

Love, by <i>Mary O. Smith</i> .....	9
Just Keep on Doing, by <i>Philander Johnson</i> , in <i>The Washington Star</i> .....	27
This Is My Task, by <i>Ella Wheeler Wilcox</i> .....	70
Seek Thou the Light.....	130
The Bridge Builder.....	188
SPECIAL POETIC NUMBER, 38 PAGES...	238-312
It Can Be Done, <i>Author Unknown to Us</i> .....	313
A Helpful Suggestion.....	370
As We Will, <i>Author Unknown to Us</i> .....	409



## **“It Can Be Done”.**

Somebody said that it couldn't be done,  
But he, with a chuckle, replied  
That maybe it couldn't but he would be one  
Who wouldn't say so till he'd tried.  
So he buckled right in, with the trace of a grin  
On his face; if he worried, he hid it.  
He started to sing as he tackled the thing  
That couldn't be done—and he did it.

Somebody scoffed: “Oh, you'll never do that—  
At least no one has ever done it.”  
But he took off his coat, and he took off his hat,  
And the first thing we knew he'd begun it;  
With the lift of his chin and a bit of a grin,  
Without any doubting or quiddit;  
He started to sing as he tackled the thing  
That couldn't be done—and he did it.

There are thousands to tell you it cannot be done;  
There are thousands to prophesy failure;  
There are thousands to point out to you, one by one,  
The dangers that wait to assail you.  
But just buckle in with a bit of a grin,  
Then take off your coat and go to it.  
Just start in to sing as you tackle the thing  
That “cannot be done”—and you'll do it.

(Author not known to us.)

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"Fools decide. Philosophers investigate."

# Life and Action

The Great Work in America

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Vol. VI

November-December

No. I

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## Definitions of "Socialism"

By Socialists.



T will be remembered by our readers that an invitation was given to the friends of Socialism to send us their own definitions of the term "*Socialism.*"

The purposes of that invitation were:

1. To illustrate the wide diversity of understanding as to the real meaning of the term, among those who call themselves, and truly believe themselves to be, *Socialists.*

2. To prove the truth of our suggestion that there are *many* differing ideas on the subject, even among those who assume to know exactly what the term means, what the system involves, and what constitutes a "*Socialist.*"

3. To make clear the truth of our suggestion that one of the important things to be accomplished by Socialists, before they can hope to educate the world to

## Life and Action

any definite understanding of the subject and enlist their sympathetic interest and help, is for those who call themselves *Socialists* to get together and come to some definite understanding as to what they mean by "*Socialism*," what the movement stands for, what they hope to accomplish, and exactly HOW they hope to accomplish it.

4. To illustrate the importance of sending before the public only such teachers and lecturers and educators as can prove that they really understand the subject and are able to teach it in strict conformity with the agreed meaning given it by those who are its recognized *authorities*.

5. To suggest the importance of Socialists coming to an agreement at once on all the vital essentials of Constructive Socialism on a basis of "*Peaceful Methods*," and then publicly repudiating all so-called "*Socialists*" who advocate violence, or manifest intolerance, hatred, fanaticism and bigotry in their methods.

6. To pave the way for representative Socialists to see the vital importance of immediate action, and then get together before their self-assumed representatives have spread the seeds of dissension, disagreement, uncertainty, violence and destruction *any further*, and have thus fatally injured the cause so dear to all loyal, peace-loving, law-abiding, patriotic citizens of our beloved country.

7. To suggest to all who care to know, that the Sociology of the Great School, and the "*Socialism*" for which it stands, are Constructive, Peaceful, Liberty-Loving, Law-Abiding, Patriotic, and founded upon the MORALITY of Natural Science; and that it stands ever

## Life and Action

ready and willing and anxious to help in the education of mankind to an understanding and willing acceptance of these fundamental principles and to an exemplification of them in their daily life and action.

The following are a few of the many definitions of “*Socialism*” received by the Editor-in-chief of *Life and Action*, in response to his invitation in the May-June issue of the magazine, at the bottom of page 237 and the first paragraph of page 238:

“I. Socialism is fundamentally a new economic theory having to do with the production of food, clothing, shelter, education and amusement. To realize this economic theory it has formed a political party for the purpose of capturing the powers of government, through the ballot box, and establishing its new economic system, based on PRODUCTION FOR USE, instead of production for profit.

It stands for:

(a) The collective ownership of the means of production and distribution.

(b) The democratic management of these collectively owned means of production and distribution.

(c) The guaranteed *right* of every individual to *use* the collectively owned and democratically managed means, or tools, of production and distribution.

(d) The guaranteed right that every individual using these collectively owned and democratically managed tools of production and distribution, will receive the full *social* product of his individual toil. G. H. L.

II. The Science of Social and Economic Justice; aiming at the reconstruction of society in alignment with the principles of Justice and Harmony:

## Life and Action

(a) By abolishing *class-rule* and legislation and establishing a *real* democratic and popular form of government.

(b) By establishing co-operation in all lines of industry, by extending popular control and management of such to include all means of production and distribution.

F. E. C.

III. A state of social being representing the altruistic ideals and activities of individuals working in unity for the common good.

G. H. H.

IV. That form of economics that would establish, secure and guarantee to each individual comprising a nation, state or government, regardless of restriction as to race, sex or any other condition, an equality of chance or opportunity.

E. G. P.

V. A political panacea offered for the cure of all the ailments from which society suffers under existing governments.

G. D.

VI. An economic, sociologic and ethical system based upon the fundamental principle of scientific Morality, where charity and mercy abound and selfishness does not exist; where all are honest, sincere and loyal to each other and willing, complying with their personal responsibility, to do, if possible, their full share of the hard work necessary, so as to solve the material problems of life by co-operation and the exemplification of the principle of true Socialism and the Brotherhood of Man, by living the life in accordance with the Ethical Formulary of the Great School—to their ultimate amazement and joy.

T. W. B.

VII. A School of Thought which, because of the alleged injustice of the Ability-to-Get as a measure of

## Life and Action

the Right-to-Hold, advocates the establishment of an artificial social organism, invented by man, to replace the natural social organism, created by nature. F. P.

VIII. True Friendship, moral accountability, personal responsibility, honesty, justice, equity, equal rights, sympathy, charity, courtesy, liberty. Not to trespass on the rights of others. Rendering to society the highest measure of healthful service of which we are capable. Value for value, dollar for dollar, or its equivalent in some form. Selfless universal brotherly and sisterly Love. Living a life of exchange by rendering service, one to another, in sharing Nature's gifts, material and spiritual. To regulate all government and all man-made laws, trusts, money, monopoly, graft, etc., so that labor and capital shall share alike in enjoying the daily necessities of life. E. J. P. McN.

IX. Altruism and Brotherly Love applied to all the activities of life, individually and collectively.

W. S. H.

X. The destruction of Capitalism through the taxing of land alone as the source of all values, and the distribution of all the wealth of the nation equally among the people.

C. J. W.

XI. Social ownership of natural resources such as land, mines, timber, water-power and electricity; and of the machinery of production and distribution, such as mills, factories, power-plants, railroads, steamships, telegraphs and telephones.

Democratic management of the same by the workers; the workers to receive, as nearly as can be determined, the "full social value" of their labor—allowing for tax-

## Life and Action

ation of industry for its maintenance and for government charges, and maintenance of public works.

Establishment of free schools, libraries, lecture bureaus, museums and amusements.

Free speech and religious liberty. Equality of opportunity, justice, fraternity. G. R. S.

XII. The establishment of the Co-operative Commonwealth through public ownership, single tax, the distribution of wealth, and the abolition of law and labor. M. McF.

XIII. A system of government whereby the means of production and distribution of the means of life shall be collectively owned and democratically managed with equal opportunity for each and every able-bodied person to employ himself or herself in the collectively owned and democratically managed industries, and receive the full product of his or her labor; involving the abolition of profit, rent and interest. C. V. F.

XIV. Such a system for the regulation, government and control of the economic activities, social relation and conduct of the organic body of humanity as will best conserve the happiness of each of its members.

A. W. L.

XV. A theory of government by truly representative men, commissioned to make possible a reign of Justice and of real Freedom for all men and all women, by making them all joint owners of the means of production, and also to use none but legal methods to acquire the ownership of all lands and of all *actual* capital, and to be further commissioned to settle any possible disagreement in the organization of the producing or distributing forces, or in the passing of laws, by reference



## Life and Action

to the will of the people, who alone have sovereign power. G. P. B."

I have before me 72 additional efforts to define the term "*Socialism*." Most of them are so ambiguous, incomplete, meaningless or indefinite as to convey little idea as to what the writers are trying to say. They would add nothing of value to the foregoing—unless it might be to show the spirit and attitude of mind of the various individuals who formulated them.

For instance, one defines Socialism as "Something which no fool like TK can ever understand."

Another says it is "Hevun on Urth."

I have selected from the definitions given such as seem to express some definite concept, and showing that the authors of them had honestly endeavored to formulate some clear expression of what the term means to them.

Among these it will be observed that a number have covered the same general elements, or part of them; thus showing a certain degree of uniformity of concept. But in the letters accompanying their definitions they show beyond question that no two have the same understanding of what the term means, nor the same ideas as to its scope.

Even those who have studied the same authors do not agree as to the very fundamentals.

The first definition given above contains the clearest and most comprehensive statement, perhaps, of any; and shows that its author has given the subject careful consideration and chosen his words with great precision.

But, from my own viewpoint, I have to confess that the experiment has been somewhat disappointing; never-

## Life and Action

theless, I hope it may result in some real good to the Cause of Truth.

Had the author of definition No. I included two other counts he might have made it much more nearly in alignment with the kind of "*Socialism*" for which the Great School stands.

For instance: (e) The recognized obligation and sacred pledge of every individual to *use* the collectively owned and democratically managed means, etc.

(f) The recognized obligation and sacred pledge of every individual to make only a Constructive use of them, and in such manner as to comply with the demands of the Law of Compensation, invoking only peaceful methods.

To those who limit economics solely to material things and material considerations these additions will have no meaning; but to the Students and Friends of the School of Natural Science and the Harmonic Philosophy of Life, they embody the most vital considerations and lift the entire problem to the level of spiritual life and ethical principles.

I regret that *Life and Action* is so small and so limited in space. It would be a sincere pleasure to pursue this subject much further. I believe also that a rather large percentage of our readers would find it an interesting and helpful study.

But there are other matters of more immediate vital importance to the Work which this School has undertaken, and for this reason alone I am compelled to discontinue further consideration of this subject for the present in this magazine.

I verily believe, however, that the time is coming

## Life and Action

before I am called from this field of labor, when I shall be permitted to unfold to the Students and Friends of the School and Work, an exposition of the subject which shall constitute a practical foundation upon which they may safely proceed to the exemplification of principles and reduce them to practice in conformity with the real Spirit of the Work.

Until that time I trust those who have been inclined to pass judgment upon but a fragment of the evidence will await with patience, under suspended judgment.

With abiding Love to all who seek the Truth and love Humanity, I am always,

Your Elder Brother,  
TK.

Love came with the dawn of creation,

Love *is* creation made new.

Love is the purest expression of the soul in which it  
grew.

Love is the life of living;

Love *is* the living of life.

Love is the "highest activity of the soul" wherein it's  
rife.

Love is the law fulfilling;

Love *is* fulfilling the law.

Love swings in such perfect rhythm it dispels all doubts  
and awe.

Love is—yes, it's everything, God, and the simple tasks  
well done.

Love led me to find this wisdom, for wisdom and love  
are one.

Mary O. Smith.

# Life and Action

## Music and Morals.

By J. D. Buck, M. D.



MUSIC as an Art, complete in itself, cultivated for its own sake, and justified of all its worshipers and cultivators, is something comparatively new in the world of today.

None of the other *fine arts*, so-called, can rank with music today in its evolution and diffusion among men and society in general; or plays so important a rôle in the daily life of so many people.

While it is undoubtedly true that the larger part of this interest is along the lines of amusement and recreation, and confined to the passing hour, there is a larger realm in which music reigns supreme, and is worshiped as a goddess of old by her devotees.

As the evolution of music has advanced, the *Motive* has not only changed and become more and more refined, idealized and complete in itself, but the *Motive* has often retired like a living soul within the composition, like an idealized spirit within the physical body.

This fact is made apparent if we ask a score of individuals who have just listened to a Mass, or a great

## Life and Action

symphony, "What does the music mean to *you*?" Those who have really enjoyed it most will find no words to express its meaning or their own appreciation. It has thrilled every fibre of their beings and exercised every faculty of their souls by the law of rhythmic consonance. And the music has expressed what words can never tell. This is the "*Language of Impulse*" and altogether a spiritual faculty. The degree in which it exists, or the extent to which it may be cultivated in any individual, differs very widely, as do all the other faculties, capacities and powers of man.

But the fact remains, and hence the true realm of music passes beyond all definitions or limitations. We can, at best, only illustrate it.

It is thus that every great musical composition has a *soul*, an individuality of its own, complete in itself, and we catch glimpses of its radiant beauty; of pain, sorrow and despair; or of faith, hope and triumph, as the score unfolds.

Such a revelation in music is of comparatively recent date. Other arts, like poetry and sculpture, for example, have made no such progress, for the simple reason that none of them involves—or appeals so directly to the soul of man.

There is but one element in the nature of man that has undergone any such evolution with the progress of civilization, and that is the moral instinct, or the Ethical principle, and these two have been closely related from the beginning of man's development on earth. We can scarcely imagine what life would be today if music in every form were eliminated.

Mythology, folklore and religion, with the earlier

## Life and Artion

ances of mankind, had almost everything to do with the use and development of music.

The organ was introduced in France in the year 757 A. D., resulting in a knowledge of harmony; but the Oratorio did not come in till 1540, and in 1597 the first introduction of the modern opera made its appearance; with the Lyric Drama in 1645, and then came Gluck, Haydn, Mozart, Cherubini, and so on, down to the present day.

Prof. Myers has shown in his late work, "*History as Past Ethics*," how little morals and conscience have had to do in the earlier development and character of rude or barbarous peoples.

Dwelling, as they did, in constant fear of the unseen and the unknown, and peopling space with genii, gods, angels and demigods, and attributing to these invisibles both good and evil fortune and every incident and vicissitude in life, prayers, incantations and sacrifice in every conceivable form were resorted to in order to gain the favor of the good, or appease the anger of the evil spirits.

Conscience, moral rectitude and personal responsibility were practically unknown; while penance and sacrifice were instigated by ignorance, superstition and fear.

The idea and the aim were to appease these evil powers or to gain their favor, and so to escape punishment no matter how, *not* by avoiding sin or transgression, but as a favor, bought with a price.

The priest or the necromancer claimed to have a special "*pull*" with these powers and the sole preroga-

## Life and Action

tive in dealing with them, as His Holiness at Rome does today.

Consciousness of wrong-doing, discrimination as to morals, conduct and character were practically ignored or unknown.

Music in some form entered into all these ceremonies and incantations of the past of which the *Mass* is the most enduring monument.

There were immense processions, with lights, songs and dances, with rude instruments, burnt offerings and often human sacrifice to appease the anger of the demons, or to gain favor of the gods. Just as we still have prayers and offerings to the so-called saints, charms, amulets, etc. Every day had its "*angel*" and all the hours their "*genii*."

Throughout Egypt, Persia, Babylonia and finally down to Greece, these orgies and ceremonies prevailed, though the Greek mythology assumed a more romantic and less barbarous form, derived from Ancient Egypt.

So far as any authentic history goes no ancient people possessed such resources or could compare so favorably with the present range, development and use of music as could the Ancient Egyptians.

True, there is no evidence of the development of Harmony, and of great musical compositions such as are known to us today. But music was in the air and entered into the daily life of the people, perhaps as intimately as with us today. The harp, the guitar, the horn, the flute, were in constant evidence for the amusement of Royalty, at public gatherings and processions and in the privacy of the homes. This is revealed in thousands of papyri scrolls and monuments.



## Life and Action

And here comes a very important fact wherein the Mythology of Egypt differs from that of all other people. It seemed to have descended full grown out of a measureless past, like Minerva from the brain of Jupiter; and Morals, Ethics, Conduct and Character lay at its very foundation.

The soul, living or dead, was weighed in the balance, and exact compensation determined its reward and punishment.

Recognizing both the good and the evil powers in nature, Individual Choice and Personal Responsibility held every soul to strict account for the deeds "done in the body"; and this measure of exact Justice was changeless and inexorable; there could be no escape.

While I have found no evidence of the existence of great masters in music, of great musical compositions such as we have today, yet the range and variety of musical instruments rivaled our own today, and were in constant use in their ceremonies and entertainments of daily life, as a mere glance at the "*Book of the Dead*"—or as a recent writer terms it "*The Book of the Master*," and Wilkinson's "*Ancient Egyptians*" will show.

In later dynasties all this was changed and overthrown, with a retroversion to paganism, through a dominant priesthood greedy for power and prestige, and the institution of pagan rites and spectacular shows to amuse or overawe the multitude.

But the point of greatest interest and importance is the fact that for thousands of years in Ancient Egypt morals and music ran side by side and were ingrained in individual life.

This does not presuppose that every musician was a

## Life and Action

moral man, nor that every moral man or woman was necessarily a musician.

It does, however, determine that the evolution of the moral sense and that of the musical faculty belong to the same realm of man's spiritual consciousness, whether he utilizes them or not.

In other words, both the power to appreciate music and the power of moral discrimination deal with the same realm in the higher evolution of the soul.

In modern times we use the word "*Genius*" to explain or excuse the discrepancy at this point where music and morals meet or part company. A far more illuminating term would be "*lack of self-control*"—and the criterion applies equally to the real artist in every other department of art.

Put right conduct with the incentive of high aims, concepts and ideals in art and we have a *Master* in place of a short-lived and erratic *genius*.

It was for these reasons that music was included as an element in the Greater Mysteries and ranked as one of the Sacred Sciences in the School of Pythagoras, to purify, refine and elevate the soul of man.

Not only is this true in the strictest scientific sense, but this kind of a "musical education" is a prelude to the real *Symphony of Life*.

It has rebuilt the old mythology of barbarism and rehabilitated space.

In place of the genii and devils, the gods and demi-gods of superstition and fear, man creates his own ideals, fills them with harmony and crowns them with *light, love and joy*.

Nor is this mere sentiment or emotion. Suppose a

## Life and Action

*real* Musician found himself in a strange city on a fair evening and that on one corner he heard noisy "*rag-time*" with clinking glasses and the yells of drunken revelers; and on the other side, at a little distance, he heard the sweetest symphony he ever heard or could imagine, how long would it take him to decide which way to go?

If he were indeed a musician more than a reveler the symphony would draw him with invisible hands, like the lodestone, and absorb him, for the time, as in a vortex of harmony.

The Bible says of one departed—"and he went to his own place"—and the old papyri of Egypt illustrate it a thousand times, as the "*Judgment Hall of Osiris*," with the naked soul being weighed in the Balance of exact justice, with his good and evil *genius* on either side.

And so it is that Music and Ethics, in the broadest and best sense, concern the spiritual evolution of man.

And so we have music as an *art*; music as a *pastime*, or a profession, and music as an *educator* and a *revealer* of the great world beyond the noisy and the commonplace.

There are gems in music that no words can define or portray, and dear old songs that we listened to in childhood and that bring back the spring-time and the flowers of youth.

No "*feast of reason*" nor "*flow of soul*" elsewhere can compare with the unadulterated joy and satisfaction of a great musical composition, perfectly rendered in every part; and in place of a moral reaction so with many other forms of intense enjoyment, the uplift often

## Life and Action

lasts for days; or memory may enshrine it for a lifetime, and we long to hear it again.

Is it any stretch of the imagination to hold that in the best music we have the nearest realization of what the harmony of heaven and the joy of the blest may be, and that a well-rounded and harmonious life must be "*in tune with the Infinite*" far beyond the noise of earthly life?

Music and morals are intrinsically in perfect harmony, and if there be any discord or reaction, it is in us, and not in the Law of Ethics or the Principles of Harmony. These "*lie at the foundation*" and are *changeless and eternal*.

Writing only as a student of Psychology, and in no sense as a Musician, I have not touched upon mechanical instruments, nor the wonderful advances in Kinetics, and a knowledge of acoustics of today, which seem the nearest to the miraculous to be imagined.

That every quality of the human voice, the tone and timbre of every known instrument, church bells, and complete orchestration, could be imprisoned on a little disk and with a spring as motor, repeated—apparently—*ad infinitum*, falls little short of the miraculous, and makes us inquire—What is sound, anyhow? One thing is certain; it has brought the best music into our homes, and nearer to the masses. What the next step may be—who can tell?

Let us hope that the Ethical element in the life of man may come out of the seething-pot of today with equal honor and triumph.

# Life and Action

## Happiness VS. Suffering

By Bruce Calvert.

“



N question No. 62, July-August *Life and Action*, an inquirer quotes from *Harmonics of Evolution*, ‘Happiness is the most irresistible teacher of goodness on earth or in heaven,’ and raises the point whether happiness or suffering is the greater teacher.

This, I thought, would give the answerer an opportunity to speak of the effect of suffering upon human development, and I had hoped to find that in his reply. But he contents himself, doubtless for some good reason of his own, with discussing the relative potency of love on the one hand and of fear and hate (which he declares to be the natural result of suffering) on the other, as an influence in our lives.

The questioner, no doubt, as do I, still remains unsatisfied. There is a very serious question at stake here, and I wish that TK would find it possible to take it up for some further inquiry.

All our lives we have heard it preached that only through suffering is the spirit freed; that only in the fires of pain does the soul purge itself from the dross of

## Life and Action

selfishness and flame forth in the pure white light of beauty.

We say to the musician, 'Ah, yes, your technique is perfect, you have splendid musical feeling, but you are not yet a great artist—you haven't suffered.' To the painter, 'Your command of color is truly wonderful; your talent for drawing is unequalled—but, wait until you have suffered, and then, then, you'll be a great artist.'

What does it mean? Has suffering a real spiritual value in the unfoldment of beautiful character? Is there something to be gained through suffering of an ennobling nature that can be secured in no other way? Are there certain spiritual areas aroused by pain and misery that love cannot reach? And if there are spiritual awakenings that can come only through suffering, as they say, then must we not commend pain and unhappiness as educational influences; and is it not irrational to combat or seek to avoid or evade them? And granting all that, is the general trend of civilization toward eradicating pain, suffering, misery, and the like, ethically wrong?

That suffering does result in fear and hate as asserted is not questioned; but is this always so? Is it not also true that suffering may open the heart to the cry of pain? May it not sometimes arouse in us, not fear nor hate, but a great sympathy for those who suffer, because we ourselves have felt the barbs of pain? On the other side, there is the principle of pedagogy as old as teaching—that love opens the doors of the understanding.

Where, then, is the truth? Are happiness and suffering both great teachers? Do these universal preach-

## Life and Action

ments as to the value of pain mean that we must learn through sorrow? Or, is the old saw a horrible mistake; and should we rather say, 'You ought to learn from love, as you might, but if you cannot or will not, then if you would attain you must be made to suffer for your soul's good?' And could we also say to the singer and the painter, 'Wait until you have loved?' "

BY THE TK.

I appreciate this good letter from my esteemed Friend and the spirit of courtesy and generous consideration in which it is couched. Although I have never had the honor and pleasure of meeting Mr. Calvert personally, nevertheless he has honored me with quite a number of his most charming and gracious letters, and in each of these I feel the friendly touch of a kindred spirit and recognize the outstretched hand of fellowship as distinctly as if he were with me in person.

I want to thank him for giving me this opportunity to say a word by way of explanation, and then, perhaps, add a word more in response to the interesting suggestions contained in his letter above quoted.

His letter is not the only one I have received on the subject of "Happiness and Suffering." In truth, it would appear that quite a number of my readers have been interested in the subject from their various angles and points of view; and there seems to be a very wide range of differing opinions and beliefs growing out of the varying experiences of life to which humanity is heir.

One dear Friend whose sensitive soul has been surfeited with the agony that follows from years of pain



## Life and Action

and suffering, physically, spiritually and psychically, looks upon Nature as only a cruel and heartless monster whose delight is in gloating over the suffering of helpless humanity.

Another sees in pain and suffering only a carefully colored background on which to bring out in vivid proportions the joys and the happiness of human nature.

Between these two opposite and extreme views lies a vast field for philosophical speculation, consideration, discussion, disputation, argumentation and debate. So vast, indeed, is it that I could not hope to cover it adequately, least of all to my own satisfaction, in such an article as the pages of *Life and Action* would accommodate.

In this connection, however, let me say that I would not take from my answer to Question 62 so much as a word. Insofar as I have therein considered the subject I have expressed the position of the Great Friends. There is, however, much that I might *add thereto* and still cover but a fraction of its legitimate possibilities. And then, there is much more that I do not profess to understand nor comprehend.

How beautifully and clearly Friend Calvert has brought out in his series of questions the difficulties of the subject! Quoting his words: "Has suffering a real spiritual value in the unfoldment of beautiful character?"

To my own mind, there can be not the least possible doubt of it. It is the rich black loam of life in which grow the seeds of understanding sympathy, of mercy, of forbearance, of kindness. For it is only because we have suffered that we can understand what suffering means to others. It makes us kind because we know what kind-

## Life and Action

ness means to those who suffer. It develops sympathy and forbearance in us because we know what these qualities mean to those who suffer.

“Is there something to be gained through suffering of an ennobling nature that can be secured in no other way?”

Again let me say that I have not the least doubt of it. While love—and the happiness that flows from it—teach us many things, and inspire in us many ennobling impulses, emotions, ambitions, desires and purposes, suffering added to these gives to them all a richer coloring and a deeper meaning.

“Are there certain spiritual areas aroused by pain and misery that love alone cannot reach?”

I believe this must be true, else suffering would be without purpose in nature, and I cannot believe that anything exists in the economy of nature without its purpose; and I will go further and say that I believe there is a constructive purpose running throughout all nature, if we but have the wisdom to see it and understand it.

“And if there are spiritual awakenings that can come only from suffering, as they say, then must we not commend pain and unhappiness as educational influences, and is it not irrational to combat or seek to evade them? And granting this, is the general trend of civilization toward eradicating pain, suffering and misery, ethically wrong?”

Ah, my beloved Friends, see how easy and almost natural it is for the mind of man, intelligent, honest, brilliant, searching, purposeful man, to get lost in the mystic maze of ethics and psychology.

I am sure that there are “spiritual awakenings that

## Life and Action

can come" (to some of the members of the human family) "only from suffering."

But this is not *always* true; nor is it true of *all* men. There are some men and women who have received the lessons of suffering—or many of them at least—and these fortunate advance guards in the army of humanity are entitled to pass on into the beautiful vale of LOVE, in the Land of Liberty and Light. As rapidly as we learn the ethical, spiritual and psychical lessons of suffering and pain nature's purpose in pain and suffering is accomplished—*as to us*; and we are entitled to pass on to something less painful and more enticing.

Suffering, as an educational and a spiritualizing institution in the economy of nature, is for those only who cannot learn to walk in the constructive pathway of evolution by the ennobling influence of *Love* and the inspiration of its reward, *Happiness*.

And at some period in the evolutionary journey of life each and every individual must pass through the dim and shadowy valley of Pain and the Armageddon of Suffering. But there comes a time in the evolutionary experience of every individual man and woman when the primary education of the soul in the school of suffering has been accomplished, and the individual is permitted to pass on into the higher grades of learning.

As to *these* it is perfectly rational "to combat suffering and seek to evade pain." And as to *these* "the general trend of civilization toward eradicating pain, suffering and misery"—is *not* ethically wrong. On the other hand, it is the most righteous thing in all the world, because it is in the line of the evolutionary progress of the individual.

## Life and Action

But just as the primary grade in our public schools remains as a part of the great educational system of our country after the years have come and gone and the thousands upon thousands of children have passed through it and graduated into the higher rounds of education and the experiences of mature manhood and womanhood, so also the primary school of suffering remains as an integral part of the great educational system of Nature; and the millions of men and women yet to come will pass through this educational department of the School of Nature, just as all mankind has done to date.

In this sense only would it be "wrong," and even foolish, for humanity to seek to eradicate pain and suffering from the educational system of Nature and the School of Evolutionary Progress.

Even if we tried with all the power of our being to eradicate pain and suffering from the curriculum of Nature we could not do it. We might succeed in mitigating its destructive effects upon those who have graduated from that department and grade in the process of individual evolution. And in this we would not be doing "wrong."

"That suffering does result in fear and hate, as asserted, is not questioned; but is this always so?"

No, it is not always so. Many a time and oft does it "open the heart to the cry of pain." So also does it oftentimes awaken in us a great and profound sympathy for those who suffer, solely because we, too, have suffered and know the meaning and the hurt of pain and the agony of suffering.

Likewise is it true that "LOVE opens the doors of

## Life and Action

the understanding” and leads us onward and upward to the Land of Liberty and Light.

Again my Friend asks: “Where, then, is the truth? Are Happiness and suffering both great teachers? Do these universal preachments as to the value of pain mean that we must learn through suffering and sorrow? Or, is the old saw a horrible mistake, and should we rather say, ‘You ought to learn from Love, as you might; but if you cannot, or will not, then if you would attain you must be made to suffer for your Soul’s good?’ And could we say to the singer and the painter, ‘Wait until you have *loved?*’.”

In this final summary it seems to me that our brilliant and searching Friend has uncovered a great Truth and made its beauty and its radiance shine forth with a power almost divine.

Undoubtedly it is true that Happiness (the reward of Love) and Suffering are both great teachers in the School of Nature. They are both a part of the great educational plan in the School of Individual Evolution.

But does it not now appear that Suffering is more naturally a primary department in the great School of Nature, and that Happiness belongs in the higher curriculum of the Soul?

Both are necessary; both are important; but still it appears that the author of *Harmonics of Evolution* was not romancing, nor was she speaking without due consideration of all the elements involved, when she said: “Happiness is the most irresistible teacher of goodness on earth or in heaven.”

Of course, I do not mean to controvert those who may view the problem from other angles. I believe I am free from the kind of intolerance that would deny to others

## Life and Action

the liberty of thought and action I demand for myself.

Even my Friend whose experience in the School of Pain and Suffering causes him to see in Nature nothing better than a monster of insatiate cruelty, with no Love anywhere in the universe, commands my sincere respect ; and I cannot restrain a deep sense of pity, because I know that he speaks from the depths of an agony of soul to which few have descended. I know also that he is honest, and that, to him, his words are the reflection of what he believes to be the Truth. To *him* they *are* the Truth.

Nor do I doubt the sincerity of my good Friend who assumes that because I know something of Love and Happiness I therefore know nothing of Pain and Suffering. She has her viewpoint, and I respect it with all my heart. If she has misconstrued my meaning it is not her fault, but mine because of my failure to express myself fully and clearly.

And I agree with her unreservedly in that suffering leads to knowledge, love and sympathy. But I feel that she has been just a little dogmatic in her declaration unreservedly that “Suffering does *not* lead to *fear* and *hate*.”

Nevertheless, she is entitled to her views, and the freedom to express them—even though she mentally “wipe up the earth with me” and prove me unspeakably ignorant, to her own satisfaction.

At some future time I hope I shall be able to write more fully of the Psychology of Suffering. It is a subject that has led many into the wilderness of doubt and disbelief in the goodness of God, or the beneficence of Nature.

In the light of my own personal experience there is

## Life and Action

nothing that shines out more beautifully and radiantly than does the Constructive Principle in all Nature. And nothing has afforded me greater satisfaction, nor deeper gratification, than has the living consciousness of *Nature's Consistency*.

Some day I hope I shall be able so to elucidate the subject as to bring the Truth as clearly to the consciousness of others as it has been made clear to me.

Once more, let me express my sincere appreciation of the courtesy and kindness of Friend Calvert, and these other good Friends, for making it possible for me to explain more fully the meaning and intent of my brief statement in the last issue of *Life and Action*.

I am always glad to receive an honest criticism, when it is couched in the language of courtesy and kindness, and especially so when it comes from the heart of a real Friend.

### JUST KEEP ON DOING.

There's only one method of meetin' life's test;  
Jes' keep on a-strivin' an' hope for the best;  
Don't give up the ship an' retire in dismay  
'Cause hammers are thrown when you'd like a bouquet.  
This world would be tiresome, we'd all get the blues,  
If all the folks in it held just the same views;  
So finish your work, show the best of your skill,  
Some people won't like it, but other folks will.

If you're leadin' an army, or buildin' a fence,  
Do the most that you kin with your own commonsense.  
One small word of praise in this journey of tears  
Outweighs in the balance 'gainst cartloads of sneers.  
The plants that we're passin' as commonplace weeds  
Oft prove to be jes' what some sufferer needs.  
So keep on a-goin'; don't stay standin' still;  
Some people won't like you, but other folks will.

[PHILANDER JOHNSON, in *The Washington Star*.

# Life and Action

## Addenda to The Great Psychological Crime

Fifth Series.

By Harry Marschner.



ROSS MESMERISM is another instance of hypnosis seemingly not bearing out the proposition that the mind of the operator alone has control of the subject. In cross mesmerism—frequently associated with rather disagreeable phenomena—it is usually the *stronger will* that prevails. The *original* hypnotizer exerts the *strongest* influence, as a rule, and controls the subject by his will even when the latter seemingly submits to another's influence.

Some typical cases of this sort are found in Dr. Moll's book, "*Der Rapport in der Hypnose*," reviewed by Dr. Walter Leaf in *P. R. P.*, Vol. IX, pp. 211 s.

According to this review Dr. Max Dessoir is mesmerizing a subject of Dr. Moll's while the latter is holding the subject's hand to feel the pulse. "When sleep has been produced, it is found that Moll and not Dessoir has the rapport." When H., the subject, is sent to sleep by Dessoir in Moll's presence, H. is in rapport with



## Life and Action

Dessoir alone; but when the latter lays his hands on the subject's head, the subject answers a question of Moll's, though Moll had no rapport before with H. When Moll, who, on previous occasions, had hypnotized H., gives the subject an electrode to hold, while H. is in rapport with Dessoir, who then had hypnotized him, the subject comes into rapport with Moll, too. "While Dessoir is standing in front of H., apparently with the intention of mesmerizing him, H.'s eyes are bandaged. Sellin then silently takes Dessoir's place, and makes the passes till H. is asleep. It is then found that Dessoir and not Sellin is in rapport with H."

The conclusion of the reviewer that "rapport is not a physical but a psychical phenomenon" will raise no objection; but if it is claimed that rapport be produced by the subject's own mind, we should not overlook the most important condition added to this claim, viz.: "*obedient to suggestions.*"\*

If, in cross mesmerism, the will of a second operator is not in opposition to that of the first, the subject may obey suggestions of either. Otherwise, however, the strongest will prevails, that is, the one which is relatively the stronger regarding the subject; and the strongest will is, to the subject, usually that of the first, or original, hypnotizer. Dr. Moll, who had hypnotized H. "*on previous occasions*"\* never lost control entirely and has, in fact, exercised the stronger influence even when H. was put to sleep by Dessoir. As a rule "the hypnotized person is often, to all appearance, absolutely irresponsive to any stimulus, however violent, applied by any other than the *original*\* hypnotizer," because *he* is

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\*Italics are mine wherever marked with an asterisk.

## Life and Action

the one who may control the subject *by his silent will*. In cases where the subject will answer anyone as well as the operator, he does so only *because the latter silently consents*. Should the original operator *not* consent, the subject would remain irresponsive to any stimulus except that of the hypnotizer.

The above contention that *the subject is under a second operator's control only with the consent of the first operator*—whose will, to the subject, is stronger than anyone else's—becomes evident by the post-hypnotic suggestion that no one is able to put the subject to sleep except the original hypnotizer. The procedure of cross hypnotization even itself will corroborate this contention. It is, however, a most dangerous thing to evoke, for it may not only result in splitting up the subject's mind into different strata of consciousness, but it may even lead to insanity. Being under the control of *one* operator is bad enough, if the operator is a bad man at heart; being under *two* controls, however, which struggle with each other for the possession of the subject, is, to the latter, nothing less than mental prostitution.

*Refusal to obey* is also said to contradict—like clairvoyant hypnosis and cross mesmerism—the hypnotizer's control of his subject. The operator's complete control of the subject, however, is so generally admitted that adverse opinions carry comparatively little weight. Even the subject's *resolution to resist* is of little moment, as may be seen from the following experiment, reported in *P. R. P.*, Vol. IV, p. 238.

“One day M. Janet begged Louise, in her *waking\** state, to *resist* his next command. She said she was not aware that she had ever obeyed him, and would certainly

## Life and Action

resist now. The command was given, and she executed it unconsciously, while still protesting that she would certainly resist."

In *Human Personality and its Survival of Bodily Death*, Vol. I, p. 327, Mr. Myers relates how this same Professor Janet states that the hypnotized subject—Lucie 2—would say *no* to an unwelcome command, but in a *deeper* stage—as Lucie 3—she would execute the hypnotic commands *infallibly*, "whether they were to take effect immediately or after awaking."

Dr. J. M. Bramwell, in *P. R. P.*, Vol. XII, p. 149, quotes Braid as holding "that *reason and will*\* were the first mental powers to wane" when a subject passed into the hypnotic state;—on p. 216 he quotes Gurney as maintaining that "the hypnotic mind is working with marked *absence of individuality*\* in the channel chosen by others";—and of Forel he says, on p. 239: "He regards the condition as a battle between the operator and the subject, in which the former, after capturing outpost after outpost, at last *reigns supreme in the central citadel itself*,"\* and he quotes him thus: "The mind of a man, A, imposes itself upon the mind of another man, B, takes *possession*\* of it by entering through some crevice in its armour, and finishes by reigning there more or less as master and by employing the brain of B as its docile instrument."

In spite of these quotations Doctor Bramwell, in *P. R. P.*, Vol. XII, p. 203, expresses it as his conviction that the hypnotized subject remains in full possession of his voluntary powers; that the hypnotic state "implies no interference with volition; and that the subject can reject when asleep, as readily as when awake, all suggestions which are contrary to his moral

## Life and Action

sense.” As evidence he gives, on pp. 197 s., a number of cases where suggestions were absolutely refused to be carried out by the subject. I quote the following one, mainly on account of its brevity:

Miss E. had been frequently hypnotized, and was a good somnambule in whom anaesthesia could be easily induced. She was maid to one of my patients, a chronic invalid, whose house was managed by a sister of uncertain temper. On one occasion, when I had hypnotized E., her mistress requested that I would ask her what had been said to her by this sister. A quarrel had taken place, of a somewhat amusing nature, and my patient wished to hear E’s account of it in hypnosis; but, despite energetic suggestions, she absolutely refused to say a word on the subject.”

Cases of this kind, of which Dr. Bramwell gives quite a number, seemingly bear out his contention that hypnosis “implies no interference with volition, and that the subject can reject” . . . “suggestions which are contrary to his moral sense.” But we must not forget that the hypnotist, as stated on p. 68 of *The Great Psychological Crime*, controls the will, voluntary powers and sensory organism of his subject *only in proportion\** to the depth or intensity of the hypnotic state. The subject is deprived of the power of independent choice only to the extent that hypnosis exists.

Bearing this in mind, one may readily understand *why* some of Dr. Bramwell’s subjects *refused* to accept some of his suggestions, *for he himself commenced by informing every new patient that he did not believe it possible for the operator to dominate the volition of the subject.* On page 240 he admits that—since some patients objected to being hypnotized, on the ground

## Life and Action

that it would interfere with their volition—he changed his method of inducing the hypnotic state, and *informed his patients* that he did not believe it possible for the operator to dominate the volition of the subject. Having thus prepared his patients, *before* inducing hypnosis, that their power of volition would remain unimpaired, he suggested further, *during* hypnosis, “that they should invariably possess this power of resistance,” and also that neither he nor any one else should ever be able to reinduce hypnosis without their express consent. The *same* suggestion, given in the waking *and* in the hypnotic state, by an operator *whose sincerity of motive is not doubted*, must naturally reign supreme; it fairly commands the subject to exercise volition in accordance with his sense of propriety! But does such obedience to the waking and to the hypnotic suggestion invalidate the statement that the hypnotist controls the subject *in exact proportion* to the depth or intensity of the hypnotic state?

One of Dr. Bramwell’s subjects, on being asked why she did not commit a suggested theft, gives an answer which is, on the one hand, creditable to the operator’s character, and shows, on the other hand, the subject’s dependence on the hypnotizer’s inward consciousness, viz.: “I knew you would never really ask me to do anything wrong.” Even this patient, however, although seemingly refusing to carry out a suggestion, was unable to prevent its fulfilment after having accepted it.

Apparently in support of his opinion Dr. Bramwell, on p. 151, quotes Braid as saying: “A person of habitually correct feelings will, during the somnambulistic condition, while consciousness lasts, manifest fully as much delicacy and circumspection of conduct as in

## Life and Action

the waking state." Indeed, "*while consciousness lasts.*" But when this is gone, what then? Braid only states in other words the proposition of the TK, that "the hypnotist controls the subject in exact proportion *to the depth or intensity of the hypnotic state.*" And if the operator is not as sincere a man as Dr. Braid, or Dr. Bramwell, in short, if he is bad at heart, then the subject is in danger of losing a most precious jewel of the soul—the power of self-control.

*Hypnotism of the insane* will throw some light on the loss of self-control. Before turning to this topic, however, in a subsequent series, I wish briefly to sum up: *why some cases of hypnosis seem to contradict the view that the subject may be completely under the operator's control.*

1. In *P. R. P.*, Vol. II, pp. 62 to 70, and Vol. IV, pp. 515 and 544, there are enumerated *three distinct stages* of hypnotic suggestion: Lethargy; Catalepsy; Somnambulism. In stage one the subject is *less under control* than in stage two; and in stage two *less than* in stage three.

TK, on p. 49 of *The Great Psychological Crime*, discriminates between these three stages by stating that "the first apparent effects of the hypnotic process are registered upon the third or intellectual brain, its deeper effects upon the secondary brain and its final effects upon the primary brain, or Medulla Oblongata." The subject "loses control of his independent faculties and capacities as well as his voluntary powers *in exact proportion to the respective stages of hypnosis.*"

2. *The operators differ.* The personality of the operator and his methods play a more important part in the acceptance or rejection of suggestions than is gen-

## Life and Action

erally known. Some little thing—the voice of the operator, his appearance, his breath, etc.—may excite a subconscious mental reservation in the subject not to submit fully to this or to that operator's suggestions.

3. *The subjects differ.* They do not all submit to the same extent or degree to the hypnotic influence. The more self-control the subject exercises, the less power will the operator gain over the former. Only to the extent of giving up his own will may the subject be controlled by the will of the operator. TK states it thus on p. 68 of *The Great Psychological Crime*: “It must be borne constantly in mind that *in exact proportion\** to the depth or intensity of the hypnotic state the hypnotist controls the will, voluntary powers and sensory organism of his subject,” and “the subject, *to the extent\** that hypnosis exists, is deprived of the power of independent choice.”

Professor Janet's “Louise” may think herself able to resist; but she executes his command unconsciously, “while still protesting that she would certainly resist.”

Doctor Bramwell's subjects are *just as free as he permits them to be*. Bondage, with them, was apparently absent, because the operator *intended* it to be so. His method of hypnotization was not so much hypnotic subjection as independent suggestion. Consequently his subjects could reject suggestions of which they did not approve.

In consideration of the material adduced one will not find it difficult to point out the fallacies of those who “do not believe it possible for the operator to dominate the volition of the subject,” when bearing in mind (1) that there are *stages in hypnosis*; (2) that *operators differ*; and (3) that *subjects differ*.

# Life and Action

## OUR NEW BOOKS.

By TK.

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Slowly but surely the literature of the Great School grows in volume. And thus is being accomplished one of the vital purposes of the Great School and the Great Friends who are guiding the destiny of this present Movement.

It had been my earnest hope to be able to present to the Students and Friends for the coming Holiday season at least one of the three important volumes to which I have previously referred. This, however, in the midst of the pressure of demands upon me, has been impossible.

In answer to many personal inquiries in this connection let me say that it is impossible for me to fix any date, at this time, when it will be possible for me to place another MS. in the hands of the publisher. Be assured, however, that aside from the work of the personal instruction I regard the writing of the MSS. of the three volumes referred to as my most important responsibility. This will assure you I hope that no more time will be lost than may be absolutely necessary to the accomplishment of that difficult task.

For the benefit of those who may be tempted in future to write me on the subject, let me say that as soon as I shall be in position to give to the Students and Friends, and the public in general, another volume of the Harmonic Series, I shall announce that fact in the columns of *Life and Action*. Therefore, if you would help me to the accomplishment of that important purpose, please accept this as my answer to any inquiries you may have in mind, and await with as much cheerful-



## Life and Action

ness and patience as may be possible the announcement of the next volume of the series.

In the meantime, however, it gives me the keenest pleasure to announce for the holiday season the publication of the following named new books which I recommend unreservedly to your consideration as books that should be of both interest and help to every earnest student and friend of the work:

1. BOUND VOLUME No. V. OF LIFE AND ACTION: I believe that all I need say of this volume is that it is the best thus far published. It contains considerably more matter than either of its predecessors, and the subject-matter is of unusual scope, interest and value. In it will be found some of the most interesting and important questions that have been caught by the "*Question Box*," and some of the most valuable and searching articles on "*The Spirit of the Work*." In addition to these are some of the most charming letters of the blessed RA, and a number of the ablest articles from the pen of Dr. J. D. Buck, assistant editor.

The volume will be identical in appearance and binding with the volumes already published; and this is equivalent to saying that it will be one of the handsomest volumes published by the *Indo-American Book Co.*

I hope the Students and Friends will favor us with their orders for this volume as promptly as may be possible and add it to their private collection of choice books.

2. Vol. I, of THE QUESTION BOX: Readers of *Life and Action* will remember that from the first issue of the little magazine began the publication of a department designated as "*The Question Box*," consisting

## Life and Action

of questions from Students and Friends of the Work touching all manner of subjects of interest to Students of the great problem of Life Here and Hereafter. These questions were largely suggested to their propounders by their study of the three volumes of the Harmonic Series.

Their answers are all by the TK, and they furnish a fund of interesting and valuable information to Students of the Great School and Friends of the Work.

Because of their value as "*Side-Lights*" upon the teachings and findings of the Great School, the Students and Friends all over the country have requested that these questions and their answers be assembled in one or more volumes devoted exclusively to them, and so indexed as to make them of the largest possible value and help to Students of the text-works and especially those who are seeking to qualify for the work of instruction.

The idea commended itself to us at once, and this volume I, of the series is our answer to those who have so urgently and earnestly solicited us to publish "*The Question Box*" in book form.

This first volume of the series contains some forty or more general topics. These are carefully indexed in such manner as to enable the reader to locate any given subject without the least possible difficulty, thus making the book a work of reference and especially valuable as an aid to Students.

Let me say in this connection that, in my judgment, this "*Question Box*" series of supplementary volumes will prove to be the most charming and valuable aid among all the publications of the Great School. It has the added value and merit of being authoritative and

## Life and Action

the volumes are uniform with the volumes of the Supplemental Harmonic Series. The type is large, clear and beautiful, and the subject-matter most attractively arranged.

We are rather proud of this new first volume of the "*Question Box*," and it is with sincere pleasure that we offer it as a special Holiday attraction, feeling sure that those who send for it will not be disappointed.

3. Vol. I, of BRIDGING THE GREAT DIVIDE, series: This book is not one of our own publications, but is published by M. A. Donohue & Co.

Its author is a Minister of a Protestant church, has been a Member of the Society for Psychical Research, and is a profound Student of Natural Science and the Harmonic Philosophy.

By virtue of his relation to these various Schools of thought and his intimate knowledge of the facts upon which they are founded, he could not fail to observe how completely and wonderfully the data of Physical Science (contained in the published reports of the Psychical Research Society) corroborate and verify the findings of Natural Science and the Higher School.

He conceived the idea of giving to the world the benefit of his own valuable discovery, in a series of volumes showing in detail how, wherein and why the findings of Physical Science corroborate and sustain the findings of the Higher Science—even though Physical Science is, as yet, unaware of the fact that it has, in truth, bridged the gulf between the two Schools and made it possible for the Higher School of Natural Science to approach the world with an assurance never before possible.

The author, for reasons which most students and

## Life and Action

readers will understand and appreciate without explanations, has withheld his name from the public. He has, however, presented the facts of science in such form and manner that they do not need the sustaining influence of any man's name to give them value. He presents the *facts*, gives his references, then leaves it to the reader to draw his own conclusions.

And in this, indeed, is the charm of the book. It appeals at once to the intelligence and the reason of the reader, and leads him on by gradual steps to a full understanding and realization of the wonderful thing that Physical Science has done *without knowing it*.

This volume is so thoroughly in line with the Spirit and Purpose of the Great School and its Work that it cannot fail to be of the most profound interest and value to every earnest Student of Natural Science—and it *ought* to be of even greater value and interest to students of Physical Science who have any real interest in the great problem of Human Life and Destiny.

It is with pleasure that we offer it to our Students and Friends among our own Holiday offerings, with the assurance that they will not be disappointed in its contents.

Each of these three books can be obtained from the Indo-American Book Co. for the price, which is \$1. This amount covers postage or other shipping charges.

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### INDIVIDUAL MORALITY—THE LIVING OF A LIFE.

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It is stated in the "Harmonics of Evolution" that the fundamental doctrine of Buddha was the sacredness of all life and the fundamental characteristic of the man

## Life and Action

was reverence for law. It is further stated that the fundamental doctrine of the Nazarene was the Universal Brotherhood of Man and the fundamental characteristics were compassion, pity and love. (See I-79-3, 4.)

The Philosophy of Natural Science recognizes and includes these fundamental truths as taught by the Great Masters of the past (See I-84-4), and at the same time takes another step forward, making as great an advance over the teaching of Christ as that was over that of Buddha.

If the specific teaching of the present Scientific and Religious Harmonic Movement was crystallized into as primary and brief a statement as the teaching of Buddha and Christ above referred to, would it not be correct to say that the fundamental doctrine of the Great School of Natural Science is *Individual Morality* and the fundamental characteristic of its members is the *Living of a Life* in strict conformity with the Constructive Principle of Nature?

When the School's definition of Morality is correctly and fully understood is it not in complete harmony with the Universal Principles of Polarity and Affinity as elucidated in the Harmonic Philosophy, and does it not include the "universal spiritual principle of sex" mentioned in I-84-4, and which is more fully explained under the heading of Natural Law of Selection which *impels* action towards and results in Self-Completion, such condition being induced by the highest activity of the Soul which is called Love, thus eventually bringing about Individual Completion and a complete satisfaction called Happiness?

J. C. SLAFTER.

# Life and Action

## *The Spectrum of Ether Vibrations*

*By A. C. Edwards and C. W. Robbins.*

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For reasons which will become apparent to the readers of *Life and Action*, and more especially to those among them who are likewise Students of Natural Science and Friends of the Great Work in America, it gives me a sense of unique pleasure and profound gratification to present to the public, through the columns of this little magazine, the scientific data and information contained in the following communications from my beloved Friends, A. C. Edwards and C. W. Robbins, and the accompanying chart prepared by the latter as an object-lesson to those who are not sufficiently familiar with the subject to grasp its full meaning and significance otherwise.

The publication of the three volumes of the *Harmonic Series*, beginning with "*Harmonics of Evolution*," by Florence Huntley, as far back as 1897, constitutes the first real and definite effort of the Great School of Natural Science to give to the world, in definite form and sequential order, the findings of Natural Science and the data of the Higher School of Science touching the profound problem of the Continuity of Individual Life—as one of the "Demonstrable Facts" of Nature, and likewise "FACTS DEMONSTRATED."

## Life and Action

From the day *The Chicago Tribune* published its first and most remarkable review of "*Harmonics of Evolution*" (covering almost one entire page of its Sunday issue, with the portrait of the "*Woman Author who challenges all the great men of physical science from Pythagoras to Edison*")—to the present, the cry has gone up from the schools of physical science all over the world: "You do not conform to the demands of exact science! Your so-called '*demonstrations*' are *not scientific*!"

And because of this dogmatic cry, the representative intelligences of the physical school have shut their eyes, stuffed their ears with the cotton of ignorance, turned their dignified backs upon us and stubbornly refused to consider the facts of science—just because they came from the work-shop of Natural Science, and did not bear the "Union Label" of materialism.

And unfortunately, because of the influence which physical science has been able to exert upon the public mind, it has carried with it all but the few who think for themselves.

Without knowing it, however, the School of Physical Science has been slowly but surely piling up the evidences with which to confound itself and prove to the world, after all, that the findings of the Older School of Natural Science are indeed founded upon the most exact "*Scientific Demonstrations*."

The accompanying chart presents to the mind a most interesting solution of the great problem of Individual Continuity. That is to say, it presents the facts and demonstrations of physical science which make clear the fundamental fallacy that underlies the whole method of physics, and shows conclusively that the "Unknown" is not necessarily the "Unknowable."

## Life and Action

It accounts, in a perfectly natural and scientific way, for all that is necessary to substantiate the findings of Natural Science, and prove that its declarations concerning the world of "Spiritual Material," fit naturally into the scheme of nature, in strict conformity with the findings of physical science.

It proves beyond all question the fact that it is *possible* for beings of a finer materiality to walk the earth within our very presence, and yet without our ability to see them with our physical eyes, hear them with our physical ears, feel them with our physical sense of touch, or perceive them with any of our physical senses.

It clears the way for the Masters of Natural Science to give their knowledge to the world under conditions which will insure a respectful hearing and an honest consideration without having to battle against the materialistic influence of the entire School of Physical Science, as has been the case throughout the entire past.

This Chart alone, with its clear and simple explanations, and the data accompanying it from the School of Physical Science, presents the entire problem in such manner as to appeal at once to rational intelligence and invite sympathetic consideration free from materialistic prejudice.

I believe with this alone the Students and Friends of the Work will be able to interest a good many earnest thinkers and searchers after Truth and lead them by the law of sympathy to a wholesome and natural interest in the teachings and findings of Natural Science, contained in the three volumes of the Harmonic Series.

For the benefit of any who may desire extra copies of the Chart alone, we have had a number of extra



## Life and Action

copies of it run off, and these we shall be glad to furnish to the Friends on request.

I feel that *Life and Action* and its readers have been singularly fortunate in coming into possession of the splendid results of the interesting collaboration of these two generous and gracious Students and Friends who have asked neither money nor material reward of any kind whatsoever for their services.

In behalf of the School, the Work, the Cause, the Great Friends and myself, I tender to them my grateful thanks.

My Dear TK:

Referring further to the Chart showing the "*Spectrum of Ether Vibrations*" and the explanatory article which accompanies it, let me say that they are now ready for publication in "*Life and Action*," if you find they may prove of sufficient interest to your readers to be given space in your splendid little magazine.

It was not easy to find one who had the detailed, scientific knowledge, and who at the same time had the appreciation of what I felt and wanted,—to produce the chart, and particularly in such form and language as to conform to those in use by the most exacting of physical scientists. It was therefore very fortunate that I was able to discover Mr. Robbins\* and gain his very valuable collaboration. Mr. Robbins is especially competent in this connection because of both his theoretical and practical working knowledge and experience in electrical things, and in higher mathematics.

While in the article Mr. Robbins has set forth gen-

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\*Mr. C. W. Robbins has, for many years, had charge of physical laboratory work, and has been engaged in the design of instruments and apparatus for use in making physical measurements and tests.

## Life and Action

erally acknowledged scientific conclusions, yet at the same time, he and I have interpolated a few observations of a philosophic nature; and thinking it might prove of interest to some of your readers as to how I came to feel the need of a clear expression that just such a chart renders, permit me to mention the same briefly, as follows:

It is fairly evident that physical scientists quite generally deny the existence of what the Great School terms "*Spiritual*" phenomena. They either attempt to account for them from a physical standpoint, or deprecate their existence entirely.

It came to me early in my work in the laboratories in physics, chemistry and biology, (smattering though it was), that there was something very lacking in the then presented theories and explanations taught. Independent of these, I came to analyze the relation that exists between certain classes of phenomena as one of *Continuity*.

For example, in molecular activity there is to our senses a wide variation in Steam, Water and Ice. We know  $H_2O$  is the chemical expression for the substance in all three, and therein lies one phase of the *Idea* of Continuity.

But how much clearer the idea of Continuity becomes when we also associate with these phenomena the Continuous sequence in their *temperatures*, the continuous sequence in the *rates* of *vibrations* of the molecules, and the sequential increase or decrease in amplitude which molecules travel at any given temperature.

Then note how these phenomena manifest so differently to our consciousness—yet all the same thing, but in a different "*state*" or "*condition*" at any given point. Doesn't this immeasurably enhance and simplify one's

## Life and Action

comprehension and understanding of the natural phenomena in which we are immersed?

And this brings me to the Continuity underlying Ether manifestations. The classification of heat, electricity and light, in my school days, was always a great puzzle to me and remained so until I grasped the Idea of Continuity, from the teachings of the Great School, sometime later.

This gave me the key which led to the production of this Chart of the Spectrum of Ether Waves, and you can possibly realize what a great gratification it was to note each phenomenon melt into place in support of this Idea of Continuity in Nature.

And finally, but not least, how it all scientifically corroborates the position of the Great School, enlarging upon the two examples cited in "Harmonics of Evolution" (pages 35 and 36) both in the details set forth and in embodying the language and technique which meet the demands of the most exacting physical scientist.

Thus do we Students in the School gain a comforting understanding and serenity regarding the scheme of Nature and our own possible destiny in her evident Continuity—a resultant that has been so conspicuously lacking among the so-called educated in the fields of science.

In fact, their "advanced learning" seems to have brought about a taking-away of what comfort they possibly had retained from their institutions not hitherto entirely smothered. It is lamentable that so many who acquire knowledge seem to get so close to it that they fail to extract the Wisdom that bolsters Faith. Like the mosquito on the side of an elephant, they lose the per-

## Life and Action

spective, even while sucking the blood out of the subject.

It seems to me the Great School claims only to have mapped out the known field of Nature beyond (considerable though it is) that known to physical science; and yet, this does not mean they have reached "ultimates." In fact, they know and state that such is not the case. Their greater knowledge teaches them that they are far from it, and it fills them with that proper humility which marks the Master in Natural Science.

This being so, and holding in mind the Idea of Continuity, how reasonable become the teachings of the School—that we have within us a mechanism holding latent capacities and powers which, through proper cultivation, may be developed to register yet higher vibrations in Nature, and which, to our consciousness, must vary widely from our consciousness of any known phenomena, as the classes of phenomena so widely vary one from another in the known spectrum of ether-waves here presented.

The above position of the School could well be true even if physical science fails to find any mechanical means outside the Microcosm of the Individual, to meet the conditions they are pleased to set forth as constituting a scientific demonstration.

The two "breaks" in this Spectrum shown as "*unknown*" in physical phenomena, should be sufficient to substantiate the position of the School, for the reason that even so far down the scale, and even knowing the wave-lengths and frequencies of the phenomena remaining to be discovered, Science has failed, as yet, to discover any material or means that will register them. SHALL WE THEREFORE DENY THEIR EXISTENCE?

# SPECTRUM OF ETHER VIBRATIONS.

Frequency-Cycles per Second	Octave	Kind of Wave	Octave	Wave Length
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# SPECTRUM OF ETHER VIBRATIONS.

Frequency-Cycles per Second	Octave	Kind of Wave	Octave	Wave Length
28 823 000 000 000 000 000	-60-	UNKNOWN	60.1	.00001 $\mu$
1 412 000 000 000 000 000				
7 205 000 000 000 000 000				
3 602 800 000 000 000 000		"X" RAYS	57.6	.00006 $\mu$
1 801 400 000 000 000 000	-55-		56.8	.00001 $\mu$
900 720 000 000 000 000				
450 360 000 000 000 000			53.8	.00008 $\mu$
225 180 000 000 000 000			53.5	.001 $\mu$
112 590 000 000 000 000	-50-	UNKNOWN	50.1	.01 $\mu$
56 295 000 000 000 000				
28 147 500 000 000 000				
14 074 000 000 000 000				
7 036 900 000 000 000				
3 518 400 000 000 000				
1 759 200 000 000 000	-45-	ULTRA-VIOLET	46.8	.1 $\mu$
879 600 000 000 000				
439 804 000 000 000		VISIBLE	44.8	.4 $\mu$
219 902 000 000 000			43.8	.3 $\mu$
109 951 000 000 000			43.5	1. $\mu$
54 976 000 000 000				
27 488 000 000 000	-40-	INFRA-RED	40.2	.10 $\mu$
13 744 000 000 000				
6 872 000 000 000				
3 436 000 000 000			36.9	.100 $\mu$
1 718 000 000 000	-35-	UNKNOWN	35.2	.33 mm.
858 990 000 000				
429 500 000 000			33.5	1. mm.
214 750 000 000				
107 370 000 000			31.6	.4. mm.
53 687 000 000				
26 844 000 000	-30-		30.2	.1 cm.
13 422 000 000				
6 710 900 000				
3 355 400 000			26.9	.10 cm.
1 677 700 000				
838 860 000	-25-		23.6	1. m.
419 430 000				
209 720 000				
104 860 000				
52 429 000	-20-	ELECTRIC WAVES-	20.2	.10 m.
26 214 000				
13 107 000				
6 553 600				
3 276 800			16.9	100 m.
1 633 400				
819 200	-15-			
409 600			13.6	1. km.
204 800				
102 400			10.3	10 km.
51 200	-10-			
25 600				
12 800				
6 400			6.9	100 km.
3 200				
1 600			3.6	1000 km.
800	-5-			
400				
200				
100				
50			.03	10000 km.
25	-0-			

## WAVE LENGTH OF PRINCIPAL COLORS.

Red	.68 $\mu$
Orange	.63 "
Yellow	.58 "
Green	.53 "
Blue	.48 "
Ultr. Blue	.43 "
Violet	.40 "

## FORMULAE.

$V$  = Velocity of light per sec.  
 $V = 309\ 000\ 000$  meters (approx)  
 $\lambda$  = number of octave  
 $C$  = frequency taken as the starting point (in this chart  $C = 25$  cycles per sec.)  
 $f$  = frequency (cycles per sec.)  
 $l$  = length of wave in meters

$$l = \frac{V}{f} \quad 1 = \frac{V}{\lambda \times C} \quad 2 = \frac{f}{C}$$

$$\alpha = \frac{\log V - \log C - \log l}{\log 2}$$

$$\alpha = \frac{\log f - \log C}{\log 2}$$

$$\log V = 8.489857$$

$$.. 25 = 1.397940$$

$$.. 2 = 0.301030$$

## WAVE LENGTH NAME

.00036 to .0008 $\mu$ (approx)	"X" Rays
.0008 to .01 $\mu$ "	Radiation Waves
.01 to .1 $\mu$ "	Unknown
.1 to .4 $\mu$ "	Ultra-Violet
.4 to .8 $\mu$ "	Visible Spectrum.
.8 $\mu$ to $\frac{1}{2}$ mm. "	Infra-Red
$\frac{1}{2}$ mm to 4 mm. "	Unknown
4 mm to infinity	Electric Waves

## REFERENCES.

London Electrician LXVIII-13-504  
 " " LXXI-14-557-558  
 Metallurgical and Chemical Engineering XII-6-363.





## Life and Action

From all present indications physical science would seem to answer this: "No, of course not,—*so far, down* the scale, but,—out beyond Radio-Activity—why—er,—it's foolish to consider such rot!"

In the light of all this, can there be any question as to whether or not the position of the Great School is scientifically the more tenable?

It is really a struggle to be patient under the circumstances; and I, for one, can realize more and more what a trial it must be for a Master in Natural Science to be patient and tolerant with the so-called reasoning of the self-limited physical scientists.

At any rate, it is a deep satisfaction to Mr. Robbins and myself to be able to present this data to the Students and Friends as a somewhat further proof of the exact, scientific position of the Great School, upon which it has without doubt stood throughout past ages.

With esteem and fraternal greetings, I am,

Most humbly, your friend,

Alanson Charles Edwards.

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### THE SPECTRUM OF ETHER VIBRATIONS.

In beginning the study of Nature, many of the facts which are observed in the various lines of investigation appear to be more or less independent of one another, and to obey laws which, seemingly, are peculiar to each case observed. It is only by means of carefully prosecuted scientific investigation that the separate phenomena may be associated into groups or classes and general laws discovered which cover and include all the particular laws of the several facts included in the group. The result of scientific investigation has been to *decrease* the number of these general classes of phenomena and to

## Life and Action

*increase* the number of individual facts falling within each class. In this way the unification of Nature is approached and sometime, without doubt, will be reached.

This process has developed the idea of continuity in Nature, the contemplation of which broadens the view immensely. The continuity of time and space have long been recognized and scientists have ceased to be dogmatic about,—or even to pretend to be able to comprehend,—ultimates in these two things with which we are constantly associated.

As soon as an individual realizes, and is ready to admit, that many if not all of the different classes of phenomena—with parts of which he is thoroughly familiar—have a continuity far out beyond his powers of perception and possibly his comprehension, he is then in a position to learn of truths beyond the so-called physical.

Because of the scientific investigations which have been, and are now being, made, the phenomena of the vibrations of the luminiferous ether form one of the best examples for consideration in the study of continuity.

So far as is known, everything in Nature is in a state of vibration and there is apparently no limit to the different kinds and different frequencies of these vibrations. Some kinds of vibrations, within certain limits of frequency, are directly perceptible to our sensory organs; others may be detected by means of instruments; still others by means of chemical reactions, photography, fluorescence, etc. Besides all of these there remain a vast number of kinds and frequencies of vibrations which, though there are good reasons for believing in their existence, have never been detected in any way. A great deal of effort is being constantly expended in scientific investigation to broaden the field of knowledge

## Life and Action

in this direction. "X"-rays and the emanations from radio-active substances are comparatively recent examples of such investigation.

It is only when vibrations change within a given medium, or pass from one medium to another, that they become perceptible. For instance, a shadow cannot be seen in clear air, and only where the light strikes some more opaque substance is a shadow produced. When moving with the wind at the same speed we have no sensation of its velocity.

Electric waves, radiant heat and light are some of the manifestations of ether vibrations and these were observed and investigated by physical scientists many years before their true relationship was discovered. Even now it would require much time and effort to demonstrate to any one, not a scientist, that electric waves and light waves belong in the same class, or indeed, that light and electric waves are vibratory phenomena.

The person to whom the demonstration was to be made would need to have developed certain intellectual capacities and certain perceptive faculties, and to give the subject close study before the demonstration could possibly be made, no matter how well equipped the one making the demonstration might be. There are any number of ordinary, scientific facts which are commonly accepted by every one as true, of which the same may be said.

In considering this subject, care should be taken not to confuse light waves with sound waves or the surface waves of liquids. For, though sound and light are both vibratory in action and are propagated in the form of waves, nevertheless, there is a great difference in their origins, forms, and in the media necessary for their

## Life and Action

transmission. The vibrations of sound waves are in the same direction as the lines of propagation. Sound waves, as we know them, require physical material other than ether for their transmission. They cannot travel through a vacuum. Light waves are understood to be tortional strains in the ether. That is, the vibration is in the direction of a twist around the direction of travel as an axis. They do *not* require physical material other than ether for their transmission. The travel of light waves is illustrated, roughly, by fastening one end of a long, stretched cord and moving the other end rapidly in a circle, the plane of which is perpendicular to the direction of the cord.

Light waves are transmitted by the hypothetical "ether" and are retarded to a greater or lesser extent by all other physical materials. The term "hypothetical ether" is used because, though its existence is necessary for the explanation of the phenomena of light and electricity, and though many of its properties have been determined by means of the phenomena produced through it, the *ether itself* has never been seen, felt, measured, weighed, nor in any way *sensed* by the human physical sensory organs or by any physical instruments. From the standpoint of the physical scientist, it cannot be said that the ether is *known* to exist. Yet, in his Baltimore Lectures, Lord Kelvin said: "Little as we know of the luminiferous ether, we know it better than any other kind of matter, in some respects."

It has been demonstrated that the phenomena of electric waves, radiant heat, light, ultra-violet rays and "X"-rays are all manifestations of ether vibrations, each of these covering a certain range of frequency of vibrations, as shown in the accompanying diagram. The

## Life and Action

velocity of propagation of all these through the ether when unretarded is the same, being at the rate of about 309,000,000 meters, or about 186,000 miles per second.

The diagram represents the spectrum of the ether vibrations and has been compiled from information gathered from many sources, some of which are given in the list of references following. It is divided into octaves, the frequency of the vibrations per second at any octave being twice that of the preceding octave and one-half that of the octave following. The numbering of the octaves is purely arbitrary and might begin at any convenient point, such as 15, 40 or 1769 instead of 25, as shown in the chart. In the same way as in music, middle C is adopted quite generally as having a frequency of 256 vibrations per second, while 248 vibrations might as well have been adopted and the octaves worked up and down from this point by doubling in one direction and halving in the other. A frequency of 25 cycles (complete vibrations) per second is quite commonly used in the transmission of electric power, and 60 cycles per second is quite generally used on electric circuits for lighting purposes.

So far as is known, the rates of vibration extend off into infinity; and there is, at present, no reason to believe that there is a limit.

In the chart, the length of any wave multiplied by the frequency per second is equal to 309,000,000 meters.

It will be observed that, even within the limits covered by physical science, there are parts which have not yet been explored. However, the unexplored sections have been narrowed each year, and by means of new instruments and methods (yet to be devised) these regions will probably soon become classed with the "known."

## Life and Action

It will be noticed that the visible spectrum from the red to the violet, which is all that can be detected by our physical sense of sight, covers a little less than one octave of the many that are known to exist. This part of an octave, together with a few octaves in the Infra-Red which may be felt as heat, are the only ones that may be sensed directly (that is, without the aid of special instruments and methods) by any of our physical sensory organs. Considering this, one can readily see how unreasonable it sounds to hear people say they will believe only what they are able to see with their own eyes. To be consistent, they should refuse to believe that the earth travels around the sun; for they *see* the sun pass overhead each day, traveling around the *earth* from east to west!

Besides the unexplored spaces within the present physical limits, there is a vast region of "undiscovered country" lying out beyond the present limits of physical science, reached through knowledge concerning "X"-rays and radiation phenomena.

Although all physical means may fail in the detection of the higher frequencies of vibrations, and though they may not in any way affect physical material other than the ether, yet these facts would in no way disprove the existence of such vibrations nor the possibility of their detection by processes *other* than those called physical.

Since we have seen how the different frequencies of vibrations of the ether produce several classes of phenomena with widely varying external characteristics, it is easy to comprehend the possibility of the existence of *other* classes of phenomena *higher up* the scale which may become known to us through a higher development

## Life and Action

of latent capacities and powers within us and within our reach.

A realization of our narrow limitations should enable us to approach the study of all natural phenomena with due humility, with an open mind, and with a profound respect for the discoveries accomplished through the efforts of the seekers for Truth and Light, in all the fields of science—physical, spiritual and psychical.

C. W. ROBBINS.



### FROM THE FILES OF TK.

Dear Friend and Brother TK:

Will you kindly pardon me for again obtruding upon your busy life? I have but one excuse to offer for thus presuming to thrust myself upon your attention at this time. It is this:

I am impressed with the conviction that I owe you an apology. Let me explain.

Three years ago I wrote you that Miss M. and I had been sitting for two years, for the development of "*Mediumship*." I told you that she possessed fine qualities for the development of a splendid Medium.

After reading your books and studying the same carefully, I began to think that perhaps we were "on the wrong track." I told my friend that I believed it would be wise for us to give up our sittings. This she refused to do.

I then wrote you, feeling that we were not quite safe. You responded at once, telling me that we were in danger.

After a time Miss M. established communication with

## Life and Action

a spirit who called himself "Solon." I wrote you of this fact, and again you told me that we were on the wrong road, and that it would be better for us to discontinue our development along that line. You told me that my Friend was being *controlled*, even though she was not aware of it.

And here is where I should apologize to you for my daring presumption in writing you that we could discern not the least bit of "control"; and we foolishly continued to sit for development, until the damage was beyond reparation—to Miss M.

As you then so kindly advised us, may I tell you what has happened? Assuming your permission, let men say that Miss M. was a beautiful woman, of a sweet and lovable disposition—a spiritual woman, in every way worthy and good. I could linger long over her superior qualities of character; but enough of that.

At the time I wrote you she weighed 160 pounds, and was the picture of physical health. But immediately thereafter she began to fail. She continued steadily, until she became a repulsive spectre. Oh, such a shrunken and shriveled sight! I can coin no word to tell you what a horrible spectacle she presented.

It began by a condition which impressed her as if some one were throwing heavy blankets over her head. She ran screaming all over the house. Her suffering was terrible to behold.

Much more I could tell you, but this will be enough to let you know that had we observed and heeded your kind warning in time, all would have been well, and this terrible sorrow would have been avoided.

As to myself, fortunately I escaped with much less psychic trouble; but other serious difficulties seemed



## Life and Action

to follow from my having tampered with that kind of so-called "development."

From his sorrow over the conditions, my beloved husband developed heart failure, and in May last passed to his home beyond. This leaves me alone and afloat in a friendless world, without the knowledge I need to care for myself.

Had we received your warning when we first started, while the work was in its incipency, I believe all might have been well. As it was, however, it seemed too late. The law had begun to work, and there came very near being *two* wrecks upon the ocean of time.

Through the help of a Mr. W., we were finally enabled to break the control, and my Friend is now on the Pacific coast.

I want you to know that I have proved the truth of your teachings on the subject of "Mediumship." I sincerely trust your books may reach far and wide those who do not understand the law, and save the thousands who are going the Wrong Way, for lack of knowledge of the Truth.

I wanted you to know the results of our failure to heed your generous and kindly warnings. I have grieved deeply that we did not take the friendly hand held out to us. But we do thank you with all our hearts, and it was through your wisdom that we were finally led to see the Right Way, and seek release.

If you desire to use our evidence, it is your right to do so. It can be amply verified.

I am not going to yield to discouragements. A star may be hidden behind the fleecy cloud, and Light may yet come to me.

Believe me ever your true and loyal Friend, R.

## Life and Action

My Dear Friend:

Your valued favor of the 2nd inst. was addressed to the Indo-American Book Co. address, and did not reach me until yesterday. This will explain the delay in my response. I observe, however, that you did not expect an answer from me, and hence I need not apologize for the delay.

I want to thank you for your kindness in writing me a statement of the facts in regard to Miss M. and yourself. I remember very distinctly the correspondence, and of my efforts to point out to you both the fact that you were following the road to subjection and unhappiness.

One of the most pathetic phases of my life's work is the fact that I am unable to reach those who are in such great need of guidance and help. Even those who come to me for guidance (as you did), do not have sufficient confidence in me to believe my statements; just as was true in your case. Had you known of the long years of work I had given to the subject, and the fact that I have never received so much as one cent for my services, you would have known that you could trust me. But as it was, I was a stranger to you and Miss M. You did not *know* that I was honest. You could not think it was *possible*. You had not then realized any of the destructive phases of mediumistic subjection, and very naturally you thought I was either mistaken, or was trying to work some scheme to get *money* from you.

I do not blame you for this, for it could hardly be otherwise, in the light of experience and human nature. But if you could have believed in me then, just enough to act upon the warning I gave you, all the terrible suffering to which you refer would have been avoided.

## Life and Action

And *that* is the pathetic side of all my work. I have only my own *word* to offer to those who come asking for help. And in the largest majority of cases that is not enough to convince. The result is that they go on and on until *Experience* teaches them the lessons which I have learned, but which I cannot make them realize.

I want you to know, however, that you have my deepest sympathy, for both yourself and Miss M. I earnestly hope that you will find the way to happiness and peace, and that she will rise above the power of evil influences to reach or harm her. I am glad to know that she found someone who knew enough to be able to help her, and in whom she had sufficient confidence to follow his guidance and co-operate with him in his efforts to release her from the hypnotic influences of her controls. I earnestly hope she will never be tempted again to return to the old methods and practices.

Thanking you again for your generous and kind letter, and with greetings of friendship and good will, believe me,

Your Friend and Elder Brother,

TK.



### TO A HYPNOTIC SUBJECT.

My Dear Friend:

Your valued letter of the 26th ult. is at hand, and I appreciate very deeply the cry for help.

I regret, beyond words, that you did not understand my warning in answer to your letter concerning the man referred to.

## Life and Action

But you are now wide awake and this is more than half the battle. Simply occupy yourself in wholesome employment of body and mind, as far as possible, and do not allow yourself to become morbid nor to imagine many things which are not true.

Live as wholesome a life as you can, and I suggest that such time as you have, that you would devote to brooding or to entertaining your fears, you give to a study of "The Great Work" and "Harmonics of Evolution." "The Great Work" is especially suited to your present needs, and if you will follow its teachings carefully and remember that you must overcome your fears you will succeed.

You really have no reason to dread this man nor to feel afraid of his influence. Whenever you imagine you are under his influence simply get up and turn your thought and attention to *other things*. Force yourself to do this whether you want to or not, and say to yourself many times a day and at night when you lie down:

"I am not afraid of this man nor any other being on earth or in the spiritual life. I am master of myself. God has given me power to control myself and all the forces of my being, so that no one else, whomsoever, shall be able to break me down nor influence me in evil or harmful ways. I will be master and I will walk in the way of light and truth and earn the friendship and the love and the guardian influence of the Great Friends and the Spiritual Helpers."

Then see that you do the very thing you have said and you will have no trouble to speak of.

A woman of your nervous temperament will have periods of nervous depression, but you must simply take yourself in hand when these periods come and lift your-

## Life and Action

self above them. You *can* do it if you *will*, and you *will* if you *want* to.

With abiding friendship and good wishes for your success,

Cordially and fraternally,

TK.



### FROM A FRIEND OF THE WORK.

Dear Friend and Brother TK:

First of all, let me mention the fact that I am inclosing herewith Two Dollars (\$2.00) to pay for the renewal of my own subscription to *Life and Action*, and for an additional subscription for my friend, Dr. A. M. P.

I am going to try and interest others in the message which the little magazine brings to me each month, and as a result I hope that I shall be able to send further subscriptions from time to time.

I have a feeling, however, that it will be better for some of my particular friends, to let them read some of the books of the Harmonic Series first, if possible, before trying to interest them in *Life and Action*; but, in any event, I shall not hesitate to recommend the magazine to as many as I can reach.

This little magazine, next to the books of the Harmonic Series, is quite the most precious to me of any reading matter I now receive, or of anything that is being offered the public at the present time.

I want to join with your hundreds of other readers (rather, with thousands, I hope,) in expressing the earnest hope that this little publication will go on un-

## Life and Action

ceasingly fulfilling its mission in the world, giving cheer to aspiring Souls, growing greater and greater in the sphere of its usefulness and inspiration to men and women everywhere.

Those of your readers who have been taking the magazine for a sufficient length of time to know something of the nature and purpose of the message it bears, surely would suffer a feeling of irreparable earthly, nay, even spiritual loss, if this bi-monthly visitor suddenly should cease to make its regular visits to them.

The significance of the truths taught in the books of the Harmonic Series and in the pages of *Life and Action* grows on me more and more. These things are to me the bread of spiritual life, and I feel that I *must* have them, for naught else satisfies the hunger of the Soul for substantial Food.

If there is anything that I can do to help along the Work of spreading the Truth, will you not please let me do it? It is such a truly "*Great Work*", and there seem to be so few who are in a position to carry it forward. Certainly there are comparatively few in this country who, at present, are sufficiently developed, or who have traveled far enough along the "*Road to the South*" to be able to guide others with certainty and assurance.

In view of the uncertainties that beset this present life, and the many and varied dangers to which the beloved TK already has been subjected, one cannot but feel a profound sense of apprehension for the physical safety of the Leader of this present Movement here in America.

We can only pray that he may be spared yet awhile to the many "who need," until he shall himself feel

## Life and Action

able to say, gladly and without reservations, "It is finished." When some others, those now members of the Great School, shall have advanced to the condition of personal development wherein the guidance of others may safely be entrusted to them; when the books dealing with the laws of Life—so far as revealed to living men, here and hereafter—shall have been clearly written down and distributed far and wide throughout all the land, so that all men may know the Truth if they but will to have it; and when "*The Great Work*" itself, exemplified in growing measure by thousands of earnest, industrious ones, shall have spread its influence throughout this entire country, then we may be willing to relinquish the TK for a still Greater Work in the world of the Blessed beyond this earthly Life. But not *till* then—not *till* then. We are many who need you here, TK—many, *too* many to spare you yet.

It seemed to me that there was a great deep note of pathos in the last issue of *Life and Action*. I have been eager to give my own offering of appreciation and of Love, ever since catching the sound of that deeply pathetic note.

One can partially imagine the sense of deprivation suffered by the TK, now that the Beloved who toiled by his side in the journey has been transported beyond the Great Divide to live among those more blest; but we are all so weak and inadequate—how insufficient must be all that we can offer, even though of our best!

Yet here is this very human note, sounded by the Master of the Law who has "traveled in foreign countries"; so, even though you have gone so much farther than we, still you have come back and you are with us still. We shall be more than glad to do what we can.

## Life and Action

Reference has been made to powerful forces and agencies that are plotting to destroy you and put an end to the Work. Would that we could appreciate these things more definitely and fully. Would that we, in an organized manner, might stand with you and give you such strength as we possess for the conflict. I am assured, in my own soul, that the issue will be victorious for the Right; but at what the possible cost! The mind must reel and fall in ruins, if not established on the solid rock of eternal Truth.

I think that the Friends there at the Center with the TK, actively engaged in the Work of teaching and publishing, must feel, with him, a sensitiveness about calling for financial aid. In the midst of the frauds so freely perpetrated everywhere, and the general suspicion resulting, they feel an unwillingness about even suggesting that they could do more effective work if they but had more financial assistance.

Yet, for one, I wish that there might be some sort of organization or understanding among the Friends of the Work, and that their interest might be given a chance to express itself in funds for the advancement of the Work of the Great School. Is this something which the School itself will not establish, but waits for its Friends to institute? Is there, I take it, no objection to such work being done?

(The Great Masters have said: "By an endless chain of *Gifts* shall the Great Work be established." And we; therefore, who are thus charged with its establishment, must make our work a *Gift* to the Great Cause. We cannot receive financial aid—except from those who have the RIGHT to *Give*—which means that they must be-



## Life and Action

come, with us, sharers in the Work, and in making it *all a GIFT*.—The TK.)

I, for one, feel the longing to take up the work and study of the Great School actively; but present conditions, the necessity of caring for a family, seem practically to bar me from doing so. While I hope I am progressing all the time, nevertheless, it is not by any means so rapidly as I could wish.

I have not even really *studied* the books of the Harmonic Series as yet; but I have passed them on to several of my best friends. I want to get some of *them* started, too, if it be possible.

But I am hoping for the successful completion of the message on "*What Science knows of the Spiritual World*." It seems to me that this is one of the most important and necessary heritages the TK may leave to those who shall follow him. For what we may know and understand about the Spiritual World is essential as a criterion of the best manner of living in the world of the present which we inhabit with our material bodies.

Without a measure of assurance about the hereafter, it is bound to be very much like the Apostle Paul said: "If of this life only we have assurance, then are we of all men most miserable."

My friend, the Doctor, has been very deeply interested in the books, "*The Great Work*" and "*Harmonics of Evolution*," and I doubt not will find much to interest him in the magazine, as it comes to him from month to month.

He is a man of unusual brilliancy of intellect, combined with a sincere desire to do good in the world and make the most of life for himself and those dear to him. He is a growing man. Just at this period of his life

## Life and Action

(the early forties) he finds that, having attained the ambitions of his younger years, they do not satisfy. The ministers of the churches, to whom he talks, with some of whom he is even quite intimate, do not sufficiently explain or illuminate the spiritual difficulties. It seems to me that, perhaps, in the Great School he may find what he longs for, provided he will be courageous enough to make the sacrifices required.

Beginning next October, as for two years past, the Doctor will be a lecturer in the Northwestern University Medical School, in connection with his regular surgical practice. Some time ago he asked me if it would be possible for him to meet the author of the book, "*The Great Work*." I could only reply that I thought it would depend on whether he could give "the right knock."

I hope this will not "wear out" those who may try to read it. I have written to help, not to hinder; to supply, rather than to exhaust.

May the Peace of the Great Spirit, and assurance of ultimate victory be ever with you; may the Powers of Light ever surround you and guard you, preserving you safely for the enduring institution of "*The Great Work in America*."

Cordially, your Friend,

H. D. H.

# Life and Action

## *League of Visible Helpers*

New York City, N. Y.

“President, League of Visible Helpers,

Chicago, Ill.

Dear Friend:

I have some excellent garments in my wardrobe that some one might use to advantage. May I have the pleasure of forwarding them to you?

Yours truly,

L. A. deV., M. D.”

The foregoing letter came to the President of the *League* a short time ago, and he takes the present opportunity of replying, through the medium of “*Life and Action*,” to the good Doctor, as well as to all the friends and members of the *League of Visible Helpers* who desire to help in the good work inaugurated by the *League*.

The objects which called this organization into existence are “For the purpose of fraternally uniting all “acceptable persons in a closer bond of fellowship; to “give moral and material aid to its members, their “families and those dependent upon them; to carry on “an organized work of charity, relief and assistance to

## Life and Action

“the needy and distressed; to own and operate hospitals  
“and allied institutions for charitable purposes; to furnish medical and legal services to those in need, and  
“promote the cause of Equity, Justice and Right.”

During almost three years in which the League has been in existence, it has carried out most fully the expectations and promises made to its members. We have furnished medicines and the best medical skill to all those coming under our care, without cost to them.

We have fed hundreds of families in all parts of the great city of Chicago. We have sent children to school, educated and helped them to become self-supporting. We have fed and clothed them, procured employment for the unemployed so far as it was possible for us to do; and in all this work we have been nobly assisted by many of the dear friends who, from long distances, have sent us money, clothing, shoes, etc., to help carry forward the *Great Work* for suffering humanity.

The time is now rapidly approaching when we shall need everything, especially in the clothing line, we can procure.

The Indo-American Book Company has gratuitously given us shelves and space to store the clothing which we distribute to the needy and destitute; and we take this opportunity of informing our friends everywhere, that we shall welcome every contribution of money, clothing or shoes, which they in their kindness may see proper to forward to us; promising them, that not one penny shall be retained for “expenses.” For, on the part of every member of the *League of Visible Helpers*, this is considered a labor of love and devotion to the Great Cause we are all trying to serve.

This is “GOD’S GOOD WORK,” and we feel as-

## Life and Action

sured that many of our friends will be glad to contribute to the cause of sorrow and suffering when they know it is needed. Clothing for women and children especially will be needed this winter.

Dear friends and helpers, everywhere, the demands are great.

WILL YOU HELP US?

Your friend and Brother,

TK.

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### STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF AUGUST 24, 1912.—

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Signed: J. E. RICHARDSON.

Sworn to and subscribed before me this 26th day of Sept., 1914.

William Einfendt, Notary Public.

(Notarial Seal.)

My Commission expires Mar. 1, 1916.

## This Is My Task

BY ELLA WHEELER WILCOX.

When the whole world resounds with rude alarms  
Of warring arms,  
When God's good earth, from border unto border,  
Shows man's disorder,  
Let me not waste my dower of mortal might  
In grieving over wrongs I cannot right.  
This is my task: Amid discordant strife  
To keep a clean, sweet center in my life,  
And though the human orchestra may be  
Playing all out of key,  
To tune my soul to symphonies above  
And sound the note of love.

This is my task.

When, by the minds of men, most beauteous Faith  
Seems doomed to death,  
And to her place is hoisted, by soul-treason,  
The dullard Reason,  
Let me not hurry forth with flag unfurled  
To proselyte an unbelieving world.  
This is my task: In depths of unstarred night  
Or in diverting and distracting light,  
To keep (in crowds or in my room alone)  
Faith on her lofty throne,  
And whatsoever happen or befall,  
To see God's hand in all.

This is my task.

When, in church pews, men worship God in words,  
But meet their kind with swords,  
When fair Religion, stripped of holy passion,  
Walks masked as Fashion,  
Let me not wax indignant at the sight  
Or waste my strength bewailing her sad plight.  
This is my task: To search in my own mind  
Until the qualities of God I find;  
To seek them in the heart of friend and foe,  
Or high or low,  
And in my hours of toil or prayer or play,  
To live my creed each day.

This is my task.

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"Fools deride. Philosophers investigate."

# Life and Action

The Great Work in America

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Vol. VI

January-February

No. II

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## *The Spirit Of The Work*

No. 10.

By TK.

*Our Responsibility.*



GAIN and again the question of our Individual Responsibility to the School and the Work, in various ways, comes up for our consideration; and scarcely a week passes but that I receive one or more letters from Students and Friends of the Work all over the country, asking me for information as to their duties or their responsibilities.

I find it impossible to answer all these various inquiries through personal correspondence. There is but one way in which I can respond to them all, and that is through the columns of *Life and Action*. And in doing this I shall find it necessary to make my answers rather general in order to cover the largest number of points and items of importance.

[ Page 71 ]

## Life and Action

In other words, I shall have to discuss the general principles involved, rather than the specific incidents referred to in the various letters I have received.

I must therefore ask my readers to follow closely all that I shall say, in order that they may not overlook my answers to their several and individual questions; for I shall endeavor to cover them all in the course of my letters on "THE SPIRIT OF THE WORK."

And I trust it is not necessary for me to apologize to the readers of *Life and Action* who are not among those who have written me for information. For I assume that they are all interested in the success of the Great School and its Work in America, and that in my letters under the above heading they will find answers to many of the questions that are of interest to them—although they may not have formulated them definitely, nor sent them to me for answer.

The fundamental principle I desire to consider in this instalment of the *Spirit of the Work* might be stated briefly in a number of different forms. As, for instance:

1. The permanency of any building is primarily dependent upon the character and quality of the materials that go into it. Or,

2. The life and success of any ethical movement will depend, primarily, upon the character and quality of its members. Or,

3. The future life and success of *this Movement* will depend, primarily, upon the *kind of men and women* we admit into its membership. Or,

4. The *Disintegration* and *Death* of *this Movement* will inevitably follow our failure to guard it against



## Life and Action

the admittance of applicants who are *not* duly and truly prepared, worthy and well qualified.

Any one of these statements is literally true. Each one states a general Principle at the foundation of all earthly and human institutions.

The first applies generally to all constructive institutions.

The second applies the same principle to all ethical institutions and movements among mankind.

The third and fourth make a specific and definite application of the same general Principle to this particular and definite institution wherein we are members, and for the *Life* or *Death* of which we are inevitably responsible.

And it is of *this* that I want to talk with all of you who, by virtue of your membership, must share with me the responsibilities of the *Life* or the *Death* of this *Great Work in America*.

I do not want to leave anything unsaid, if it is possible to avoid it, that will help you all (as well as myself) to understand and appreciate the responsibilities that are justly ours, and enable us the better to discharge them in a manner to reflect credit upon the School, the Work, the Cause, ourselves, and all concerned.

To that end, I must not overlook the things that are in the minds of those who would enjoy our failure. I must not only recognize the fact that the School has its enemies, and that we all, collectively and individually, have our critics who will be glad of anything we may do or say that will really, or apparently, justify their hostile criticisms of us, or that which we represent.

One of the things they already have said—in vari-

## Life and Action

ous ways, and with interesting variations—is somewhat along the following line of thought, viz.:

“If the Great School is all that is claimed for it, and this present Movement designated as *The Great Work in America* is truly seeking to serve humanity and benefit all mankind, *why* exclude *any* who knock at the door and ask to be admitted?”

“*Humanity* and *Mankind* are terms which include *everybody*. They do not exclude *anybody*.

“Then why does the School make *terms* and *conditions* under which a large percentage of the human family is excluded from membership in the School and Movement because they are not ‘duly and truly prepared, worthy and well qualified’ to enter and become actively identified with those who are already in and of it?”

These questions appear to rest upon a foundation of rather substantial and consistent logic, and would seem to lay upon the School and its Representatives the *onus probandi*—as we say in legal parlance—meaning the “*burden of proof*.”

It is therefore only right that I should recognize the *onus* and do what I can to lift it and remove it from the pathway of the School and the Work. Let me try:

It is largely by means of analogies that the perplexing problems of human life are solved. By analogies I hope I shall be able to analyze, elucidate and solve this one, in a manner that shall command the confidence of those who are honest and sincere in their perplexity, and in their desire to know the truth.

What is it that gives to every established and successful business house, or firm, the confidence of the business world?

## Life and Action

The answer must be apparent to every individual who has had any experience in the great world of business. It is: "Its REPUTATION for business ability and integrity, and the promptness with which it meets its liabilities and discharges its responsibilities."

But the *reputation* of any business house or firm depends upon the ability and integrity of the men who constitute the firm, or company.

Therefore, in its final analysis, the success of every business house, firm, or company, depends upon the character of the individual members who constitute it.

And the ability of any such house, firm, or company, to make a success of its work in the business world and accomplish anything of value to itself or to the world in which it lives, moves and has its being, in like manner depends upon the character of the individual members who constitute the house, firm, or company.

So, still we see, success is dependent upon the character of the INDIVIDUALS, in every instance.

Again: What is it that gives to any Church, or other religious institution, the confidence, respect, sympathy and good will of the public, and makes it a success in the world of its activities?

Once more, the answer is: Its REPUTATION for honesty, ability, Morality and Service to Humanity.

But in this instance, as in the other, its reputation depends upon the character of the men and women who constitute its Members.

And its usefulness as a constructive factor in the world is likewise dependent upon the kind of men and women who stand before the world as its living Representatives.

And so, again we are driven back to the character  
[ Page 75 ]

## Life and Action

of the INDIVIDUALS, as the primary and fundamental basis of its success and its usefulness to humanity.

Let us suppose, for the sake of the illustration, that such an institution as, let us say, the Presbyterian Church, should cease to require of its members any pledge as to their religious ideals and beliefs, as well as to their moral principles and ideals, and to the **LIVING OF A LIFE** according to the moral and religious principles for which the church stands—how long do you think such a church would continue to succeed, or to exert a constructive influence among mankind?

There can be but one honest answer. Such a church would die as soon as the "*Life Element*" which sustains it, viz.—the principle of *Morality and Service*—is withdrawn.

There is a Natural Law of **CONSISTENCY** to which all mankind must acknowledge allegiance; and it runs through every department of human activity and is at the foundation of all constructive achievement.

It demands of every individual that he shall exemplify in his daily life and conduct the principles to which he gives public acknowledgment and a personal pledge of loyalty and allegiance.

It demands of the man who publicly acknowledges allegiance to the Presbyterian Church, that he shall make an honest effort to exemplify in his daily life and conduct, the principles for which that church stands.

If he fails, he becomes a destructive and disintegrating influence in the body of the church, in just so far as he so fails.

And it is for this reason—in obedience to the Great Law of **CONSISTENCY**—that every Church, and every other religious or moral institution, demands of

## Life and Action

its members that they shall prove themselves "Duly and truly prepared, worthy and well qualified" to exemplify in their daily lives and conduct the Principles for which the Church, or Moral Institution, stands.

And the *onus probandi*, or burden of proof, is always on the individual who applies for admittance as a member, and not upon the Church or other institution. And until he *proves* his qualifications to the satisfaction of those whose responsibility it is to pass upon the admissibility of members, he is *denied admittance*.

And so it is in every other institution which stands for the good of humanity, and the progress of the race.

*The Great School is no exception.*

It demands of every applicant for admittance into membership, that he first prove, to the satisfaction of the School, or to those of its representatives who are charged with that responsibility, that he is "Duly and truly prepared, worthy and well qualified."

And this is true regardless of the hostile criticisms of those who are always ready to condemn through ignorance, superstition, fear, envy, jealousy, hatred, or any other manifestation of the Destructive Principle of Nature in Individual Life.

In the face of all we can do, there are those who will condemn our efforts, our methods, our principles, our lives. Hence, it is worse than a waste of time—it is folly to argue the matter with them.

Our enemies profess to see a great and vital inconsistency in the fact that the Great School claims to be working for the good of ALL mankind; and yet, at the same time, fails to admit ALL who apply for admittance as accredited Students and Members. They profess to be shocked, grieved, offended, hurt—and to

## Life and Action

suffer several, divers and sundry other pangs because of this alleged inconsistency of the School, and those of us who are charged with the responsibility of representing it in all that pertains to the admittance of Students, as well as to their rejection.

But we must not allow these inconsistent pretensions of our hostile critics and bitter enemies to confuse us nor cause us to lose sight of the principles for which the School and its representatives must ever stand.

We must not forget that this movement which we have come to designate as "*The Great Work in America*" is subject to the same Law of Life and Death which governs every other constructive institution or movement in existence.

And the very fundamental principle that calls for our first consideration is that of absolute HARMONY among all who come to gain admittance as Students of the School and Friends of the Work.

In other words, the very first and fundamental responsibility of all who are now in the School, is to see that no applicant for Studentship therein shall be admitted in future until he shall have proven beyond all question that he is "Duly and truly prepared, worthy and well qualified."

Apropos of this very vital consideration, let me quote from a letter recently written by one of our Students to another at a distance, wherein the importance of guarding the School in future was discussed with intelligence and discrimination as follows:

"It must be evident to you, as it is to me, that as our Groups grow stronger in numbers; as this Philosophy becomes more widely diffused and better

## Life and Action

known in this country, and as its constructive influence shall bring it to the attention of our common enemy; then will they, in all probability, make a determined effort to gain admittance into our various Groups.

“How, then, shall we proceed to safeguard our various Groups so that this threatened danger shall be reduced to the minimum? How shall we take such precautions that the entering wedge of disintegration may not be driven home, and lodged in the heart of some one or more of our established Groups?

“And while you are busy framing your answer to this question, let me ask another which has a practical bearing upon the same problem, viz.:

“Do you consider our present methods of examining applicants for admittance sufficiently comprehensive adequately to protect the School against Jesuitical espionage?

“I am not familiar with your methods of procedure at the Center, but here we have proceeded somewhat as follows:

“The applicant (after having answered the list of Preliminary Questions, to the satisfaction of the TK) is asked to meet a number of the local Students and Friends of the Work here. At these meetings he is questioned carefully by each Student or Friend to whom he is sent, and is given the right to ask as many questions concerning the School and the Work as he may desire. If a single meeting with each Student or Friend is satisfactory, that is all that is required of him; but if there seems to be any doubt in the mind of any Student or Friend the applicant is asked to come again—and, in fact, as often as may be necessary

## Life and Action

to satisfy the Students or Friends as to his exact status.

“When all the Students and Friends to whom he is sent feel able to render an intelligent and reliable judgment as to the applicant’s qualifications and character, they send their individual reports to the TK. If these reports are all favorable, the TK then formally refers the application to our Group (as a Group) for official ballot of the Group.

“At our first meeting thereafter the application is called up to be considered, discussed and officially balloted upon. We then proceed to a *secret* ballot, so that no one shall know how any other has voted. If the ballot is unanimous in favor of the applicant that fact is made a part of the records of the Group meeting and a report is sent to the TK, whereupon he notifies the applicant of his election and asks him to present himself at the next meeting of the Group.”

Let me say, in this connection, that the foregoing is substantially the method employed in all cases where a local Group exists, to which the applicant can be sent and his application referred. But it would appear, from information at hand, that some of our Students and Friends do not fully appreciate the responsibilities laid upon them in these meetings for the purpose of examining the applicant and satisfying themselves as to his character and status.

The following from another letter recently received will suggest the importance of greater care on the part of our Students:

“To bring out my point more forcibly, I am going to give you a case which came under my personal observation. An applicant was referred to me for my personal examination and report. Two of our Stu-



## Life and Action

dents who already had met him volunteered the information that he seemed to them to be allright; but, at the same time, one of them mentioned the fact that he had been told the applicant either now belonged, or had belonged in the past, to an alleged ethical society which is known to be a Jesuitical institution, and I was asked to find out if he still was a member.

“It happened that at one of the Group meetings, some of the members present discussed this particular applicant; but I raised the point that it might be better for those who had not yet met the applicant *not* to have anything said about him, as that might prevent them from studying the applicant free from bias resulting from what might be said for or against him. From statements made at this meeting of the Group I inferred that the applicant had made a favorable impression.

“Later I met the applicant and endeavored so to study and question him as to determine, to my own satisfaction, his qualifications and general status. I asked him, among other things, whether he was then, or had ever been, a member of the Society above mentioned. He virtually informed me that it was none of my business, and that the subject was entirely outside the range of my right of inquiry.

“I also had learned that he formerly had made application to the School, and had been rejected. Naturally, I wanted to know just why he had been rejected; but he refused to tell me. I questioned him in other ways, in my endeavor to satisfy myself as to his real attitude and exact status.

“Without going into further details, I had three interviews with him; and in the third he manifested

## Life and Action

considerable impatience with me. He said that I was the only one who had wanted to see him more than once. He also stated that I was the only one who had asked him very many questions. I cross-examined him on this point and found, to my surprise, that he had been asked very few questions by some of the Students to whom he had been referred, and that he seemed to have satisfied them. He was very much surprised that I should want to know so much about him.

“Frankly, while he has some splendid qualities of character, I seem to see in him the ambitious type of man—one capable of doing a vast amount of destructive work. To me, he appears to be just the sort of man to bring inharmony and unrest into our Group work.

“This School and Cause mean so much to me that I feel upon my shoulders a heavy burden of Personal Responsibility in all that concerns the admittance of applicants who are referred to me for preliminary examination and try-out.

“Most of the applicants that come to me are in a great hurry to gain admittance to the School and Work; and for this reason, if for no other, I do not believe, as a rule, we take enough time nor make a careful enough study of applicants before reporting back to the TK upon them.

“Our Group is wonderfully harmonious, and if we can only keep it so it has the greatest possibilities for constructive Work and Service to the School and Cause in the years to come; but let us admit just one who is inharmonious, and immediately we become like the great orchestra (to which the TK refers) with one instrument out of tune. The whole orchestral effect would be destroyed, and if this is not remedied it

## Life and Action

means the disintegration of our Group and the utter failure of all our efforts.

“It seems to me that the Law of Self-Preservation alone is sufficient to admonish us to the exercise of the utmost vigilance in our efforts to guard the School and Work against the ‘approach of cowans and eaves-droppers.’

“I called this to the attention of one of our older members, but he simply said that if an applicant gained admittance who did not harmonize, he or she would not remain; but I asked him what would be the result in case the inharmonious one proved to be a Jesuitical emissary whose mission was the disintegration of our Group. He did not answer.

“Dear TK, I know somewhat of your strenuous life and Work, and that every moment of your time should be conserved; but would it not be a great service to the School and the Cause, not only now, but for all time, if you could prepare a special communication dealing with this matter—one that would make us all feel and realize the great Personal Responsibility that rests upon us, and each of us, and inspire every one of us with the determination to see that none shall pass by us who has not proven to our entire satisfaction that he is, indeed, duly and truly prepared, worthy and well qualified?”

Dear Students and Friends: It was the substance of the foregoing appeal that impelled me to write this particular article. And I want to thank the writer of the letter from which the foregoing information is culled. He is absolutely correct in his view of the subject. I wish with all my heart that I could impress all of our Students and Friends with the same under-

## Life and Action

standing and appreciation of the situation, and of their Personal Responsibility for the future success or failure, life or death, of this entire movement.

For, unless I can accomplish this, some of our over-sympathetic and generous "Helpers," out of their excessive kindness and earnest desire to share their blessings with the whole world, are going to make the sad and tragic mistake of opening the door to admit one or more of the subtle, clever, but deadly enemies who are waiting, with the patience of the grim Messenger of Death, for the hour to come when some thoughtless, careless, or over-generous and susceptible Sentinel shall relax his vigilance just long enough to let them slip past him, through the door and into the School.

They are waiting for just that thing to occur, and there is no limit to the patience they will exercise to achieve their purpose.

Beloved Friends, I do not want them to succeed. I do not want the Great Friends to suffer *another* defeat through the failure of those of us who have been entrusted with their confidences, and who have given our *Pledge of Loyalty* that we will not fail them.

But in order that we may succeed in discharging the burden of Personal Responsibility we have willingly assumed, we must steel our hearts to withstand the play of sophistry upon our sympathies. We must be prepared to meet and unmask every sophistry that cleverness and cunning can invent; for we already have abundant evidence of the fact that we shall be called to deal with those who are schooled adepts in the artful use and great potency of sophistry.

As hereinbefore suggested, our enemies will assume the rôle of friendly critics who are grieved to note the

## Life and Action

*inconsistency* of the Great School in that it professes to labor for all mankind, and yet refuses to admit into its Work and its fellowship a considerable number of those who apply for admittance as Students.

Whenever we hear such criticisms, let us remember that they are only clever sophistries, designed to confuse us and make us forget the responsibilities we have assumed to guard the School against all such alleged friendly critics and their criticisms; and let us go on about our Work regardless of them.

And now, in order to bring this matter home to every Student and Friend of the Work, and impress it upon every mind and Soul with such emphasis that it will never again be forgotten nor neglected, let me make a specific application of the principle, as it should apply to every Student who is entrusted with the responsibility of meeting applicants and testing them as to their qualifications for studentship:

1. Whenever an applicant is referred to you, bear in mind that it is because the School wants the benefit of *your own personal judgment* as to whether he or she is the sort of individual who will add to the harmony of your Group and become a constructive and integrating factor in that Group.

2. You must not, therefore, allow yourself to shirk your responsibility by trusting the matter to the judgment of some *other* Student.

3. You are expected to become well enough acquainted with the applicant so that you can form a reasonable judgment of his or her character and qualifications independently.

4. For that purpose the applicant comes to you upon my request, and usually with a letter from me explaining the matter.

[ Page 85 ]

## Life and Action

5. At your first meeting you should question the applicant very carefully, over the following, among other points of inquiry:

(a) Whether married; (b) If so, what family; (c) Whether his or her companion is in full sympathy; (d) Occupation or profession; (e) All about past and present Church affiliations; (f) Whether directly or indirectly associated or connected with the Roman Catholic Church; about the religious beliefs of his friends and associates; (g) Ask him to give in his own way an account of his past religious and philosophic studies, memberships and affiliations, prior to and leading up to his interest in this School and Work; (h) What, if any, Students or Friends of the School he knows, and how he came to know about the School and Work, and became interested in it; (i) Whether he has read and made a careful STUDY of all three of the volumes of the Harmonic Series; if not, which ones has he; (j) Whether he finds anything in the teachings and findings of the School therein contained which he cannot accept; if so, what; (k) Question him carefully as to the motives which impel him to seek admittance as a Student, and satisfy yourself fully whether they are right or wrong; (l) What does he expect to learn from the School, that will be of special interest or benefit to him; what use he expects to make of the knowledge he may gain from the School; (m) What he feels that the School has a right to expect of him, in case he is admitted; (n) Whether he has ever cheated, wronged, defrauded or otherwise injured anybody to whom he has not yet acknowledged his wrong and sought to remedy the injury; (o) What are his own views as to how the Law of Compensation applies to all

## Life and Action

such matters; and how he intends to proceed in his efforts to undo the wrongs he has committed in the past; (p) What, if any, habits he has formed which, in his judgment, would in any way tend to make it difficult for him to meet and discharge his responsibilities as a Student, in case he is admitted; (q) Just how he analyzes his own character as to Discretion, Secrecy, Loyalty, Humility, Vanity (both personal and intellectual), Ambition, Leadership; (r) Whether he would be both able and willing to labor the balance of his life for the benefit of humanity, in obscurity, and without receiving any recognition whatever from the public; (s) In what respects does he find Self-Control the most difficult; whether Anger, Fear, Envy or Jealousy, in any of its various phases, ever overcomes him and leads him to the commission of acts, or the utterance of words, that he is certain to regret; (t) Whether he understands that his admittance into the School means thereafter the LIVING OF A LIFE that shall exemplify the real SPIRIT OF THE WORK, and whether he can and will do it.

There are many other topics of inquiry that should be covered, until you have satisfied yourself whether or not he can and will meet the demands of the School and Work in such manner as to enable him to work in absolute Harmony with other Students and Friends of the Work, and discharge the responsibilities that will devolve upon him, in the event of his admittance as a Student.

In the very nature of the subject, it is hardly possible for you to cover all this ground at one meeting, in such manner as to satisfy yourself on all the various phases of his qualifications.

## Life and Action

And then, bear in mind also, that you are to make clear to him the fact that it is his right to ask any questions he may desire concerning the School and the Work, to satisfy himself whether or not he has knocked at the right door, and whether or not he desires to proceed further. You must be sure that he understands fully that it is always his right to stop at any point, or turn back; and that he is not asked to assume any obligation that can in the least interfere with his already assumed Duties and Responsibilities to his Family, his People, his Country or himself.

Make him know that you are only trying to learn to know him well enough to know whether or not you can recommend him as "Duly and truly prepared, worthy and well qualified" for admittance as a Student.

And if you cannot satisfy yourself at one meeting (as will more than likely be the case) tell him frankly that you want to meet him again—and possibly a number of times, before you will feel yourself able to discharge your responsibility to the School and Work wisely.

Do not at any time allow him to feel that there is anything perfunctory about the matter; but that every step of the way is fraught with the gravest and most vital responsibilities; and that for his sake, as well as that of the School and yourself, neither he nor you can afford to make any mistakes.

And do not discontinue your meetings with him until you are entirely satisfied:

1. That he is all right, and entitled to your favorable recommendation for admittance; or,

2. That he is actuated by unworthy motives, and is *not* entitled to your favorable recommendation; or,

[ *Page 88* ]



## Life and Action

3. That he is good material, but needs more time to study the text-books and literature of the School, before you can recommend him; and that he should be told wherein he is lacking, and encouraged to go on and prepare himself; or,

4. That there is something in him that causes you to distrust him and doubt his motives and purposes. In this case you are *always* to give the School the benefit of the doubt, and make clear to him that he is "not yet ready." It would not be wise, in this case, for you to offend him by confessing frankly that you question his motives; but the wise thing to do in that case, is simply to advise him to continue his work of Study and Preparation, until such time as he may be able to overcome the apparent obstacles in his way.

If you can accomplish all that is required of you in one single meeting, all very good; you can then make out your report and send it to me at once. But, in the very nature of the work, it is hardly likely that you will be able to accomplish your task without further meetings and more study of him. In this event, tell him to come again; and if that is not sufficient, then again, and again, until you can render your report in a way that will meet your own approval.

Remember always, that you have all the time there is, and that no applicant will become impatient—if he is worthy—so long as he is satisfied that you are doing the best you can to satisfy yourself as to his qualifications.

But there is one other consideration that you should always keep in mind, namely, that you are never to allow any applicant to become an enemy, even though you cannot approve his admittance, so long as it is in

## Life and Action

your power to prevent it. If you feel that he is not worthy, let your treatment of him prove to him that you are truly his Friend, and that you will gladly serve him insofar as may be possible within the limits of your authority and power.

Doubtless it has already occurred to you that an applicant is likely to become weary of answering the same questions from five or six different Students on the try-out committee; but you will bear in mind that I have only suggested the various *topics* of inquiry. I have not formulated any of your questions for you, and it is herein that your work will be saved from the mistake of monotony. No two will formulate the same questions, even though they may, in a general sense, cover the same field of inquiry.

And I am reminded of one important phase of your inquiry to which I have not yet referred, namely, the question of *Education* of the applicant. Inasmuch as every Student is expected at some time to become also an "*Instructor*," and consequently one of my "*Helpers*" in the Work of passing on the knowledge to other applicants, it is of the most vital importance to the success of the Work that the applicant possess also the qualifications of a good *Instructor*.

But inasmuch as the work of education and instruction is carried on entirely by correspondence, you can see at once that it is of vital importance that each and every *Instructor* possess the kind of education that will enable him to carry on his part of the correspondence in a way to command the confidence of his Students.

In other words, every applicant should be examined as to his own education—where educated, what schools, colleges and universities he has attended, whether a

## Life and Action

graduate of any school or college, and if so in what course, and what degree he has earned.

You can thus get all the data by carefully formulated questions, but you cannot find out in that way how far he applies his education when he comes to expressing himself in writing. But you can form a very fair judgment through listening to his method of expressing himself; and it will then be a part of *my* task to find out from his letters and his written answers to the Preliminary Questions, whether he spells correctly, uses good grammar, is accurate in punctuation and the use of capitals; and finally, whether he makes a correct selection of good English expression.

If he fails in these particulars sufficiently to handicap him in his work as an *Instructor*, it will be my task to point out to him wherein he is deficient, and what is necessary to remedy the difficulty. I have done this in a good many instances, and you would be surprised if you could know how many Students are to-day engaged in a systematic study of Spelling, Grammar and English expression, in order to qualify for the work of passing on the knowledge to others.

And herein is, perhaps, one of the best tests possible to apply to determine the real abilities of an applicant, and just what may be expected of him as a Student. Those who come with right motives and purposes will never fail on the educational test, for they will gladly enter upon any course of study necessary to equip them for the real Work of passing on the knowledge according to the methods of Instruction required by the Great School. This has been proven over and again, and the result is always the same.

And then again, there is the social aspect of each

## Life and Action

and every applicant. It is often of vital importance to know just what an applicant represents as a social entity. Hence, it is important to know what he enjoys in a social sense, how he spends his time in that sense, whether he enjoys cards, dancing, reading, music, or other forms of amusement, or entertainment. These items fall clearly within your field of inquiry.

And now I trust I have brought the subject of your Personal Responsibilities to the School and the Work before you in such manner as to enable you to see clearly what is demanded of you in fulfilment of your obligations as one of my Students and "*Visible Helpers.*"

And I earnestly hope that this will help you in future so to discharge your responsibilities as to guard the School and the Work—yes, and this particular Movement—against the admittance of any applicant who is unable to *prove* that he is "Duly and truly prepared, worthy and well qualified."

I also earnestly hope that what I have said will impress you with the fact that TIME is of little or no importance, except insofar as it may be made valuable by the application of intelligence to the accomplishment of worthy ends.

The applicant who becomes impatient over necessary delays, or who refuses to respond cheerfully and honestly to your inquiries in all your efforts to determine his real qualifications for studentship, is not yet ready to assume the responsibilities which inevitably accompany the admittance of applicants into the confidences involved in the educational Work of Instruction.

And the Student who fails to understand and appreciate the responsibilities which rest upon him to guard the School and the Work against the admittance

## Life and Action

of unworthy applicants, is himself one of the worst enemies of the School and this Movement, in all the world.

Let this mark the beginning of a new epoch in the history of the Great Cause to which we owe allegiance. And let us be ever grateful.



### *The Problem of "Life"*

By the TK



HERE is nothing in all the range of human thought that so appeals to individual and personal interest as the great *Problem of Individual Life*.

And there is nothing within the infinite limitations of that profound problem that touches the springs of psychic interest so intimately and so tenderly as does the question of its individual continuity beyond the "*Great Divide*" we name "*Death*."

For the *few* only has the problem been solved with scientific exactness and certainty. To the *many* it is yet "under the microscope" of scientific inquiry, awaiting the final word—"Quid est demonstrandum."

For this reason, the following article from the pen of Prof. John A. Handy, Ph.C., B.S.—formerly Instructor in Medical and Pharmaceutical Chemistry, at the University of Minnesota—will have special interest and value.

## Life and Action

As stated in the foot-note, it was first read before the Section on Pharmacology and Therapeutics of the American Medical Association, at its Minneapolis meeting in June, 1913.

It is so thoroughly in line with the teachings and findings of the Great School, and so perfectly consistent with the scientific demonstrations of the Older School of Exact Science, that it cannot fail to awaken the most intense interest among all who base their *Faith* upon the discoveries of *Physical Science*.

Prof. Handy stands to-day a conspicuous figure among the "Pioneers" who have "blazed the way" far out beyond the present camping-ground of physical science, even unto the door of the ancient wickiup of Natural Science; and he is entitled to the admiration, confidence and commendation, as well as to the profound gratitude of all who admire the most exalted quality of Courage—the courage that is ready and willing to face the ridicule of his fellows, in the Cause of TRUTH. Prof. Handy has undoubtedly placed his scientific reputation in jeopardy by this truly courageous open declaration of his views so far in advance of his colleagues; but in so doing he has earned and won the loyal and enduring friendship of all who stand for the Evolution of Science, as well as that of Individual Intelligence.

The following is his address, verbatim, and in full. Read it, free from bias or prejudice, and let your Reason and Conscience determine for you its value.

THE FUNDAMENTAL PRINCIPLES OF BIO-  
CHEMISTRY, THEIR APPLICATION IN THE  
STUDY OF COLLOIDAL MINERALS,  
AND THEIR RESULTING USE  
IN MEDICINE.\*

By John A. Handy, Ph.C., B.S.,  
Buffalo, N. Y.

Formerly Instructor in Medical and Pharmaceutical  
Chemistry at the University of Minnesota,  
Minneapolis.



*THE Chemistry of Life.*—So old and yet so new; so simple in expression and yet so mysterious in operation and profound in meaning. Who knows what Life in all its phases really is? We note its characteristic manifestations in the mineral kingdom, in the vegetable kingdom, in the animal kingdom, and in the human kingdom. We are even intuitively conscious of a still higher form of life.† What are the various elements in nature which enter into our physical conception of Life? The intellectual giants of Science,

\*Read before the Section on Pharmacology and Therapeutics of the American Medical Association at the Minneapolis meeting in June, 1913.

†See recent Presidential address on "Continuity," delivered at Birmingham, before the British Association, September 10, 1913, by Sir Oliver Lodge, F.R.S., D.Sc., LL.D., principal of the University of Birmingham.

## Life and Action

Philosophy, and Religion in all ages have grappled with this same problem, and yet, with all our heritage of knowledge and wisdom, the problem awaits a complete solution.

The mechanistic<sup>1</sup> cellular theories of the biologist and physiologist, along with the nebular<sup>2</sup> and planetismal<sup>3</sup> hypotheses of the geologist and the physico-chemical<sup>4</sup> interpretations of the physicist and chemist, have brought forth many illuminating ideas regarding the appearance of organic life upon this globe of inorganic matter, and have developed much experimental data explaining the various properties of living matter.

The phenomena of spontaneous movement<sup>5</sup>, irritability<sup>6</sup> or response to stimuli, assimilation and disassimilation (metabolism)<sup>7\*</sup>, and even the processes of growth and reproduction,<sup>8</sup> which are considered to be the peculiar characteristics of living matter, have all been singularly imitated by artificial means in the scientific laboratory.

However similar some of these artificial manifestations of living phenomena may be, they are not actual duplications of life or living material.<sup>9</sup> There appears to be some element or principle present in the living protoplasm of nature which is not present in the artificial protoplasm of the laboratory. All of these experiments point to the fact that the chemistry and physics of the living organism are essentially the chem-

\*The terms "assimilation" and "disassimilation" express the physical and chemical changes which occur within protoplasm as the result of the intake of nutrient material from the circumambient medium and its ultimate transformation into waste products which are passed out again into that medium; the whole cycle of these changes being embraced under the term "metabolism."



## Life and Action

istry and physics of nitrogeous colloids—true organic or vito-chemical compounds.

A vito-chemical substance or preparation is one which consists of a colloidal mineral element or compound chemically associated with native organic substances—proteins, fats, carbohydrates, etc.—in that form of refinement of particle and degree of activity as most nearly approaches the form and combination of true organic vegetable or animal tissues. Prof. E. A. Schäfer, in his recent article on “The Nature, Origin, and Maintenance of Life,” expresses the advanced views of contemporary Physical Science on the chemical constitution of living substance,<sup>10</sup> when he says: “Living substance or protoplasm always, in fact, takes the form of a colloidal solution. The elements composing living substance are few in number. Those which are constantly present are carbon, hydrogen, oxygen, and nitrogen. With these both in nuclear matter and also, but to a less degree, in the more diffuse living material which we know as protoplasm, phosphorus is always associated. Moreover, a large proportion, rarely less than 70 per cent, of water appears essential for any manifestation of life, although not in all cases necessary for its continuance, since organisms are known which will bear the loss of the greater part if not the whole of the water they contain without permanent impairment of their vitality. The presence of certain inorganic salts is no less essential, chief among them being chloride of sodium and salts of calcium, magnesium, potassium, and iron. *The combination of these elements into a colloidal compound represents the chemical basis of life*, and when the chemist succeeds in building up this compound, it will without doubt be

## Life and Action

found to exhibit the phenomena which we are in the habit of associating with the term life.”<sup>11</sup>

Wolfgang Pauli<sup>12</sup> took for the foundation of his treatise on “Physical Chemistry in the Service of Medicine” the extensive parallelism between the laws which govern changes in the colloidal state in vitro and in the living organisms.

A rational explanation and understanding of these bio-chemical elements and principles necessitates a brief consideration of Nature as a whole as a basis for the larger conception of a chemistry which deals with Life itself. Nature embraces certain fundamentals which are classified as ultimates, and which appear to be universal in time and space. These ultimates are five in number. Three of these—Matter (the universal property of Nature), Energy (the universal mode of Nature), and Life (the universal element of Nature)—command our especial attention at this time. A careful study of these universals reveals another stupendous fact—viz., that our whole system of evolutionary growth and development is brought about by the operation of a great fundamental law or principle of Nature acting through and upon these five ultimates.

This great fundamental principle, which operates through all the kingdoms of Nature, is known to chemists as the Law of Chemical Affinity. It has been variously known at different times as the Law of Universal Intelligence, the Law of Motion and Number, the Law of Integration, the Organic Principle, the Law of Life, the Law of Polarity, the Law of Growth, and the Constructive Principle in Nature. “It is, in fact, that Principle in Nature which impels every entity to seek vibratory correspondence with another like entity of opposite polarity.”<sup>13</sup>

## Life and Action

This great law is refining in principle, evolutionary in growth, harmonic in operation, vibratory in activity, and constructive in effect. In short, it is Nature's universal formula for evolution, which refines matter, increases its vibratory activity, and generates life.

Every scientist devises for himself certain concrete pictures of the nature of the fundamental units with which his specialty deals, in order that he may express his thoughts in concrete form. He must, however, be ever ready to shift and change and modify his ideas in accordance with the development of his science. The bigotry and skepticism of the past and the dogmatism of the present must not be allowed to fetter his reason and conscience and limit him in the acquirement of Truth, no matter whence it may come nor how simple in form.

The bio-chemist, from a careful study of the broad field of Natural Science, takes the data of the chemist and physicist, of the anatomist, physiologist and pathologist, out of which he constructs an imagery of his own, dealing not with atoms and molecules as such, but with the conceptions of the physical and chemical nature of protoplasm, in the processes of reaction, velocity, catalysis and ferment activity, equilibrium, viscosity, osmotic pressure, colloidal mutability, allotropic transmutations, and electrolytic dissociation in vegetable and animal tissues. He must first, however, recognize and study the operations and manifestations of certain fundamental governing elements which co-ordinate the multiple phases of mineral and cellular activity, and appear to magnetize, vitalize, animate, and vivify respectively the four great kingdoms of nature

## Life and Action

—viz., the Mineral, the Vegetable, the Animal, and the Human kingdoms.

These governing elements, which are four in number and also appear to be universal in time and space, we may designate as the Life Elements. The science of chemistry is principally concerned with only two of these life elements, which are defined as follows: (1) Electro-magnetism; (2) the vito-chemical life element. It appears that one or more of the four life elements magnetizes, vivifies, vitalizes, or animates all physical matter, including the mineral atom, the plant, the animal, and the man. It would seem, then, that what we know as magnetism in minerals, vitality in vegetation, and physical life in the animal and man, are, in fact, certain temporary relations established between physical material and the finer and more subtle life elements.<sup>13</sup>

The withdrawal of the life elements in each kingdom appears to produce the same result—viz., devitalization and death. Physical matter is, therefore, negative to and subject to the more positive life elements. The principle of affinity or polar attraction appears to inhere in the vital elements themselves, and not in the solid particles of physical matter. Each life element is also assumed to display dual and yet differing powers and capacities of positive and receptive energy.

In the mineral kingdom the constructive and integrating principle of Nature operates through the electro-magnetic life element alone. Upon this single element, therefore, the union, cohesion, integration, and growth of minerals depend.

All the beautiful crystalline forms in Nature are simply the expression of the electro-magnetic element in

## Life and Ariton

matter. These chemical compounds are also the offspring of the electro-magnetic energies in Nature.

In the vegetable kingdom the constructive, integrating principle of Nature operates through two life elements instead of one. That is to say, it operates through the electro-magnetic and the vito-chemical life elements. Of these two life elements the vito-chemical is the dominating one in the vegetable organic process. It controls those higher functions of Nature associated with the properties of organization, growth, and reproduction.<sup>14</sup> The entire plant kingdom is an expression of the vito-chemical element in Nature

The operation of the law of polarity through the life elements upon the individual units, whether between the mineral atoms or the vegetable cells, is a ceaseless effort to establish vibratory correspondence and an equilibrium of forces in a perfect union. The result of these ceaseless activities of the individual particles upon each other is a refinement of the atom and an increase in vibratory activity of the atom in the compound.

There comes a time when a portion of the mineral substance is raised to certain ratios of correspondence with the vibratory action of the next higher element of vito-chemical life, which appears to lie universally and co-extensively in time and space with the lower element of electro-magnetism. When the mineral atom has been thus raised it becomes susceptible to the essence and co-ordination of the higher life element. Impregnation occurs. The vito-chemical life element is inducted into mineral substance and the mineral atom becomes a vegetable particle endowed with vito-chemical or vegetable life. Is it not reasonable to suppose that by this evo-

## Life and Action

lutionary process, guided by Nature's constructive principle, all life is generated upon this planet?

A familiar application and manifestation of the electro-magnetic element is to be found in the ordinary dry cell or electric battery. In general, such a cell consists of an outer cylindrical cup forming the zinc electrode, which is lined with thick absorbent paper and packed with pulverized manganese dioxide and carbon mixture surrounding the central carbon rod. The whole is saturated with ammonium chloride solution and sealed with pitch to keep it from drying out.

The anatomist would describe such a cell as consisting of a vessel of some sort of material containing a black powder, which was separated from the outer vessel by a white, fibrous layer, and which surrounded a hard, brittle rod in the center of the vessel, the whole mass being moistened with a fluid and sealed with a gummy, waxlike substance, the outer vessel being connected with the inner, black rod by a reddish strand. Such an analysis is obviously imperfect. It would never lead us to discover that the cell is capable of producing an electric current. The physiologist, who deals with the functions of things, would study the current produced by such a cell, its external and internal resistance, its effects, etc., but this would tell us nothing concerning the cause of the generation of the current. The analytical chemist, on the other hand, would tell us that the dry cell consists of a certain percentage of zinc, manganese dioxide, carbon, moisture, ammonium chloride, copper, brass, cellulose, etc., information very useful in its way, but of no more value to a comprehension of the generating activity of the cell than that of the physiologist and the anatomist. Something else

## Life and Action

besides these three kinds of knowledge is essential to the complete understanding of the simple "dry cell." A knowledge of the electromagnetic life element is necessary.

If all inorganic chemical compounds are the offspring of the electro-magnetic element in Nature, is it not reasonable to suppose that these potential electro-magnetic energies may be liberated from substances under certain conditions of chemical activity, and that electricity is one of the manifestations of this most simple of life elements?

Again, consider the properties and activities of vegetable protoplasm with its combined potentialities of electro-magnetism and vito-chemical energies. Take for example one of the simplest forms of vegetable life—the yeast cell. This cell, microscopic in size and possessing the simplest anatomical structure, and consisting simply of a colloidal solution of mineral salts in true organic or vito-chemical form, is capable of growth and reproduction, and of carrying out many complex reactions. The yeast cell is capable of elaborating certain nitrogenous colloids called enzymes or ferments which convert sugar into alcohol, carbonic acid and water. Under certain conditions the yeast cell converts sugar into glycogen, which it may store for a long time within itself, or which it may soon reconvert into sugar and then into alcohol. Under other conditions it may oxidize alcohol. It synthesizes protein and cellulose. It forms glycerine, succinic acid, and amyl alcohol. It may reduce sulphur to sulphureted hydrogen. It generates electricity. It performs, undoubtedly, a whole series of cleavages, syntheses, oxidations, and reductions, and yet, examined under the microscope, it appears fair-

## Life and Action

ly homogeneous. No structure is visible capable of explanation as to how, in this small space, so many processes can go on side by side in an orderly fashion without interfering with each other. This multiple phase of activity is manifestly impossible in a test tube.

Much experimental data<sup>15</sup> and many interesting and clever theories have been advanced to demonstrate and explain the multiple activities of the simplest of living cells. These studies have all led to one fundamental principle—viz., that *co-ordination* is the great characteristic of life. Anything which intermixes protoplasm and thus disturbs its phases of activity destroys co-ordination, and protoplasm dies. In other words, when the vito-chemical life element escapes, co-ordination ceases, plasmolysis ensues, oxidation, hydrolysis, and the various other processes of the cell run riot; devitalization results, and we no longer have living material.

When we consider all the wonderful phenomena which have been demonstrated as a result of our knowledge and control of the simplest of the life elements—the electro-magnetic—in the manifestations of electricity, for example, and that we are even now just at the threshold of greater possibilities in our understanding and use of this element, we cannot without some astonishment think of the almost unlimitable scientific possibilities in store for us when we come to understand and control the forces, activities, and processes of Nature inherent in the vito-chemical life element.

It is toward a clearer understanding and a scientific application of the vito-chemical life element that the bio-chemist of today must direct all his efforts and apply all his knowledge of physical and chemical science if he would ever bridge over Nature's gulf between the



## Life and Action

mineral and the vegetable worlds and that between the vegetable and the animal worlds.

It was my desire to present at this time some preliminary experimental data on the application of the vito-chemical principle in the preparation of various colloidal, mineral-salt combinations in true organic and vito-chemical form. In consideration of the detailed nature of this line of research work and the limitations of a general discussion of this nature, it was thought advisable to reserve the experimental material for another paper and concentrate the effort in this discussion to a careful presentation and analysis of the underlying elements and principles of the work, as a necessary foundation for a proper interpretation of the experimental results to follow.

A simple experiment will demonstrate the action of the vito-chemical life element by producing within a few minutes what looks like a profuse vegetable growth. The experiment is carried out by introducing into a colloidal solution of sodium silicate (sp. gr. 118) crystals (about the size of a pea) of salts of the heavy metals, such as ferric chloride, ferrous chloride, copper chloride, uranium nitrate, silver nitrate, gold chloride, cobalt nitrate, manganese sulphate, etc. One is then witnessing the actual transmutation of the coarse crystalline inorganic form of matter to the more refined colloidal form. Similar results may be obtained by dropping into a fairly concentrated solution of potassium ferrocyanide little pills (size of a pea) made of copper sulphate or other heavy metal salts, and sugars.<sup>16</sup>

A study of protoplasm leads one to conclude that the phenomena of "organic life" appear to be the

## Life and Action

manifestations of the universal vito-chemical life element through colloidal matter.

Having thus endeavored to classify the vito-chemical principle and to suggest its application in the refinement of nitrogenous, colloidal mineral substances which form Nature's bridge between the crystalline inorganic and the cellular organic worlds of matter, let us next consider the nature of these colloids and their use in medicine.

Among the pioneers in this great field of colloidal chemistry, which is already commanding recognition as the new pharmaceutical chemistry, are recorded the names of Thomas Graham, Michael Faraday, Berzelius, Francesco Selmi, Carey Lea, Zsigmondy, Siedentopf, and Hermann Hille. The names of Faraday, Graham, and Hille are inseparably connected with this subject. Faraday made<sup>17</sup> colloidal solutions of gold by putting small pieces of yellow phosphorus into dilute solutions of gold chloride, some years before Graham invented the name *colloid*. Faraday was the first to use the term vito-chemical, and it may be that in so doing he sensed the possible bridge between the mineral and the vegetable kingdoms. In 1862 Thomas Graham<sup>18</sup> observed that such substances as common salt, copper sulphate, potassium nitrate, and other substances of a crystalline nature, diffused through a parchment membrane almost as rapidly as if no membrane were present, while other substances, such as hydrated silicic acid, hydrated aluminum, starch, dextrin, and the gums; also caramel, tannin, albumin, gelatin, vegetable and animal extractive matter, and other substances of a non-crystalline, plastic form, possessed the common property of low diffusibility through such a membrane. To the

## Life and Action

former class of substances he gave the name Crystalloids, and to the other class the name Colloids.

Hermann Hille has recently claimed to have demonstrated the fact that colloidal minerals are Nature's bridge from the mineral kingdom to the vegetable kingdom. He is the first to make a successful application of the vito-chemical principle in the study of colloids and the preparation of minerals and mineral salts in "true organic" form. He is the first to point out and demonstrate that true organic substances are colloidal forms of matter, and are, therefore, allotropic modifications of inorganic substances—the crystalline forms of matter.<sup>19</sup>

All physical nature is divided into the inorganic world of mineral matter and the organic world of vegetable and animal matter. Chemical analysis reveals the fact that the inorganic world is composed of the same elements that are found in the organic world. From the viewpoint of chemistry of to-day, therefore, the difference between organic and inorganic is not chemical in character, but a difference in structure only.<sup>20</sup> The characteristic structure of the inorganic world is rigid and crystalline; its basis is the crystal. The characteristic structure of the organic world is plastic or colloidal; its basis is the cell. Thomas Graham classified inorganic matter as "crystalloid" and organic matter as "colloid." Organic substance (the colloidal form of matter), therefore, is an allotropic\* modification of inorganic substance, the crystalline form of matter.

\*By allotropy is understood the property which certain chemical elements have of existing in two or more distinct forms, each having certain characteristics peculiar to itself.

## Life and Action

For example: Diamond and charcoal and the carbon of protoplasm, in a purely chemical sense, are the same, so far as we know. They are allotropic forms of the element carbon. The diamond is crystalline or inorganic; charcoal is an amorphous or semi-organic form of carbon, whereas the carbon in protoplasm is the true organic or cellular modification.

The yellow, poisonous, crystalline phosphorus is an inorganic form; the non-poisonous red phosphorus is an amorphous, semi-organic form, whereas the phosphorus or photoplasm is a colloidal or true organic modification of the same element. The results already obtained in colloidal chemistry make it safe to proclaim that every known substance can be raised from the crystalline to the more refined colloidal form.

One of the most widely used and best known colloids is soap, which plays such an important part in the household as a detergent and disinfectant. To the same class belong liquor cresolis compositus, U.S.P., lysol, creolin, etc.

Experiments with colloidal metal by Fillipi, Henri, Stodel, Ascoli, Izar, and others demonstrate that colloidal metals are as powerful in their bactericidal action as their inorganic salts, but very much less poisonous, if at all, in their effects upon ferments like pepsin, trypsin, pancreatin, etc. The effect of colloidal metals upon the enzymes of autolysis, or autodigestion, has been found to be accelerating and beneficent.<sup>21</sup> In fact, colloidal metals in themselves possess ferment action which can be retarded or entirely annihilated by traces of poisons like hydrocyanic acid, bi-chloride and cyanide of mercury, arsenous acid, carbon monoxide, etc. In other words, colloidal metal can be poisonous like other organized substances.

## Life and Action

The ferment action, or catalytic effect, of colloidal metals is powerful. Bredig and his pupils found that colloidal platinum still exerted a perceptible decomposing action upon hydrogen peroxide in a dilution of one part of colloidal platinum in 70,000,000 parts of the liquid. Because of their catalytic action, Bredig called the colloidal metals "inorganic ferments."<sup>22</sup>

Not only the metals and other elements can be produced in the colloidal form, but their salts and other combinations as well. It is invariably found that the colloidal form is very much less poisonous and injurious than the crystalline form. For example: Colloidal copper arsenate is said to be one million times less poisonous than crystalline copper arsenate.

The reason why most of the so-called organic salts of silver, mercury, iron, etc., are not much more efficient nor much less poisonous than their purely inorganic salts appears to be due to the fact that most of them are merely loose associations of the inorganic, poisonous metal with organic substances like albumin, casein, sugar, etc. In order to become truly organic, or vito-chemical, the mineral part of the combination must be colloidal in Nature.

All of our wholesome, natural food is colloidal in its nature. Milk, butter, cheese, eggs, meat, vegetables, fruits, honey, etc., are all colloids—not only their protein, carbohydrate, and fat constituents, but also their mineral bodies. These mineral bodies in true organic or vito-chemical form, which have been almost totally ignored in medicine and dietetics, appear to be of such vital importance that "not one of the vital processes of the human organism is possible without them." Progressive physicians are beginning to recog-

## Life and Action

nize that the mineral salts of our food, which were formerly considered more or less unimportant, or secondary in importance to the three main classes—proteins, carbohydrates, and fats—are of the first importance.

The natural, mineral salts are not only of the first importance as tissue foods, but are also the chief waste eliminators in human metabolism. To get some idea of the promptness with which the body acts in the elimination of waste matter and to emphasize the importance of taking our mineral salts in true organic form, wherein they will act as foods rather than as irritants to protoplasm, try the following experiment: Eat a tablet of lithium citrate. Then take a clean platinum wire, hold it in a colorless flame of a bunsen burner and note that it gives no coloration to the flame. Now pass the wire along the skin of the forehead, or after rinsing the hand in distilled water draw the wire across the palm and again hold it in the colorless bunsen flame. Note the beautiful yellow color due to the presence of sodium. Next take the blue glass and observe the same yellow flame through this; the cobalt glass absorbs the yellow sodium rays and the lilac flame of potassium now shows. About a half hour after taking the lithia tablet make the same test as above with a clean platinum wire. The vivid red flame of lithium is now obtained. In one short half hour the lithium entering at the mouth has been absorbed into the blood and carried to all parts of the body and is being excreted through the skin.

Is it not true that if the physician can control nutrition he can control disease? If it is true, and I believe it is, then a thorough knowledge of the mineral salts in true organic or vito-chemical form—both in their

## Life and Action

native occurrence in our natural foods and in their synthetic forms—is necessary.

The soil, in order to produce vegetation which will support the higher kingdoms of animal and human life, must contain the following sixteen elements: Potassium, iron, calcium, sodium, magnesium, manganese, oxygen, hydrogen, nitrogen, carbon, chlorine, fluorine, sulphur, phosphorus, iodine, and silicon. These elements and their inorganic compounds cannot be utilized as foods by the higher kingdoms until they have been transmuted by the subtle alchemy of the vegetative process into true organic or vito-chemical form. The human body is made up of these same sixteen elements in the following general proportions: Water, 70 per cent.; solid matter, 30 per cent., of which 6 per cent. is mineral salts and the remainder proteins, fats, and carbohydrates. Every one of these sixteen elements is necessary for a normal, healthy person, and we must depend upon our vegetable and animal foods to furnish them to us. Not only are the colloidal mineral elements themselves necessary, but certain enzymes which accompany them are of vital importance and must not be removed nor destroyed. For example, wheat and potatoes, two of the most universally consumed food products, are robbed of their mineral salts either through the process of manufacture in the case of our patented flours, refined cereals, etc., or through the improper preparation and cooking of potatoes wherein the skins are removed and the water drained from them after boiling. All of our refined breakfast cereals, white sugars, processed fruits, and most of our canned materials, either have been demineralized or their ferments have been destroyed.

## Life and Action

An interesting conclusion in connection with the relative value and importance of vegetable and animal foods in the human economy may be drawn from the following facts: As a general rule the chemical changes in plants are progressive or constructive; in an animal, regressive or destructive. Some cleavages are brought about in plants and some syntheses are carried on in animals. Animals take up the organic vegetable substances which have been synthesized by plants, assimilate them and excrete waste products which are identical, or nearly so, with those substances serving as food for plants. Animal food will, therefore, contain its own waste materials, which will be so much extra inert and poisonous material for the human organism to eliminate. In the case of plant foods we do not have this extra waste material to take care of.

The facts of modern science, with their references, bearing upon the important subject of mineral starvation and disease, have been comprehensively reviewed in a recent article by Hermann Hille in the *Medical Record* of June 15, 1912. Dr. Hille draws the following significant conclusions: First, that the primary cause of disease, from a purely physical viewpoint, is chiefly mineral starvation, and, second, that minerals in inorganic form cannot be utilized by the human organism as directly and effectually as can true organic minerals.

Dr. H. Packard, in a recent article on "The Possible Factor in the Causation of Cancer," in the February issue of *Surgery, Gynecology and Obstetrics*, writes as follows: "In view of the apparently well established fact that in the vegetable world an adequate supply of the earth salts—phosphorus, potassium, iron,



## Life and Action

manganese, silica, sodium, etc.—act as a distinct deterrent on parasitic life, and make for vigorous, virile, disease-resisting, healthy life, may we not assume as much for the animal world?

Since a critical examination of the habits of life of civilized cancer-plagued people, in comparison with the habits of primitive cancer-free people, shows that the main difference is in a dietary poor in organic mineral salts in the case of the cancer victims, and a diet rich in these same food salts in the case of those who are free from cancer, the most logical and rational course is to establish this truth as the keynote in cancer treatment. A well-balanced dietary must be adopted, including not only protein, carbohydrates, and fats, but also food salts.” For a more detailed discussion of the facts connected with the great subject of mineral starvation and disease, the reader is referred to a recent excellent discussion along this line by Alfred W. McCann in his “Starving America.”

The possibilities of the application of colloidal chemistry in medicine are suggested, not only by some of the colloidal preparations mentioned here, but also by the results obtained by Prof. Martin H. Fisher, whose recent publications, “The Oedema”<sup>23</sup> and “Nephritis”<sup>24</sup> and their subsequent discussions<sup>25</sup> by William J. Gies and others are of value to every thinking and progressive physician.

A clearer understanding of colloids and a more intimate knowledge of the facts of colloidal chemistry and of the vital importance of the colloidal forms of matter for the manifestations of organic life and in the elimination of pathological conditions will not only accomplish a much needed simplification of *materia medica*, but will

## Life and Action

also facilitate a rational understanding of the primary causes of disease and will thereby elevate the uncertain art of healing to the dignity of an exact science. It would enable the physician to know why a remedy ought to be colloidal or organic, and why crystalline or inorganic remedies are foreign matter to the human organism and act as poisons and irritants instead of foods.

A careful study of the vito-chemical principle in Nature, and its application in bio-chemical research, will revolutionize our chemistry of to-day and give us a new *materia medica* for the future.

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33 INWOOD PLACE.

## Life and Action

### *Self-Completion and Individual Completion*

1. Nature's *Completion of an Individual* is the process by which Nature brings a man and a woman into the *perfect union* as *Soul-Mates*.

2. *Individual Completion* is the state of being in which two perfectly mated individuals *exist* after Nature has *brought* them together in the perfect union.

3. *Self-Completion* is the state or condition which represents the sum-total of results of one's efforts to improve *himself* entirely independent of all other beings whomsoever. It has no relation whatever to the perfect marriage relation.

Now think of it a moment. An individual comes into life charged with the obligation to *complete himself*, as far as may be possible. He goes to work and, by his efforts, reaches a state which is called *Self-Completion*. He rounds out his own individual triangle, the three-fold status and nature of his own being, until he is a perfectly balanced individual. This is *Self-Completion*. Nature then *rewards* him for that work by bringing him into harmony and touch with his own true *soul-mate*. This is the process known as *Nature's Completion of an Individual*.

After they have reached this union, the perfect soul-relation, and become *one* in fact, then they represent the state of *Individual Completion*; that is, the

## Life and Action

state which Nature has originally intended that they should ultimately reach. This is the ultimate completion of union in the perfect marriage.

*Self-Completion* is simply the preparation of the individual for that union. And when they have done all they can, and reach the state of *Self-Completion*, then Nature rewards them by bringing them into the *Completion of the Individual* and into *Individual Completion also*. These last two terms are virtually synonymous, only one represents the *process*, and the other the *state of being* as a *result* of that process.

TK



### Lilian Whiting.

By TK.



THE Students and Friends of the Great School are aware of the fact that the present great "*Spiritual Awakening*" is the result of a general Psychic Wave which had its inception in the distant Orient many years ago.

That Great Psychic Wave began to find expression in European countries somewhere about the year 1870.

It reached the shores of America about 1875.

It is true, however, that there were evidences of its coming in this country as far back as 1850. I refer to the first manifestations of interest in the development of Spiritualism, which occurred about that time.

[ Page 117 ]

## Life and Action

And it had its educational value far beyond that generally conceded it by those who have not made a careful and unbiased study of all that rightfully belongs with the Spiritualistic Movement.

But the development of Spiritualism, as a distinct and individual School of Psychology, was essentially a western institution and growth, in that it began with what is known as the "*Rochester Rappings*," in the city of Rochester, N. Y.

In other words, it was not an Oriental School, nor was it in any way identified with nor dependent upon "Oriental Occultism" as a background.

Lilian Whiting and I came within hailing distance of each other as far back as 1875, since which time it has been my privilege and pleasure to follow her literary life and work, and count myself her loyal and abiding friend.

Among all my friends and literary contemporaries there has been no more consistent and persistent seeker for Truth, in all the realms of Nature, than Lilian Whiting.

Neither religious creed, social convention, materialistic skepticism nor scientific dogmatism has deflected her from her steady and unwavering purpose. She has, at all times and under all conditions, had the courage of her convictions; and wherever possible she has given the world the benefit of her knowledge.

Like many others of her time, she has been an earnest investigator in the field of psychology. She entered the field of Psychical Research and made a conscientious study of the phenomena of hypnotism and mediumship; and was one of the first among our western investigators to differentiate between the subjective

## Life and Action

and the independent methods in the production of psychic phenomena.

It was during one of my visits in Boston, some time in 1894 after my first article in reply to Prof. Hensoldt appeared in *THE ARENA*, that I called on Miss Whiting at her charming home in *The Brunswick*, and told her something of my experiences as a Student of the Great School.

I remember how eagerly she questioned me concerning the various phases of psychic phenomena she had witnessed, and how vividly she grasped the underlying distinction between the subjective and the independent processes back of the various methods employed.

At that time she was contributing a weekly letter to the *Chicago Inter-Ocean*, wherein she discussed the subject in the most charming and interesting manner.

Lilian Whiting was one of the very first writers of note to recognize the meaning and significance of *The Great Work In America*, and give to the movement a generous welcome.

Because of these facts, and because of her acknowledged position in the front rank of American writers of to-day, it gives me the utmost pleasure to receive from her the promise of an occasional letter, or article, for the columns of *Life and Action*, the first of which appears in this number.

I am sure our Students, Friends and readers will recognize in her a kindred spirit, and will find in her writings the uplift that ever follows from the efforts of one whose life is dedicated to the Service of Humanity, "without fee or reward," other than the consciousness of well-doing.

Her first article follows:

[ Page 119 ]

# Life and Action

## *The Larger Consciousness*

By LILIAN WHITING.

("Be ye transformed by the renewing of your mind."—St. Paul.)

"Thus to attain our world-consciousness, we have to unite our feeling with this all-pervasive infinite feeling. In fact, the only true human progress is coincident with this widening of the range of feeling. All our poetry, philosophy, science, art and religion are serving to extend the scope of our consciousness towards higher and larger spheres."—Rabindranath Tagore.



THE extension of consciousness is the extension of life. In proportion to this extension of consciousness, is the liberation of the spirit. All intellectual and spiritual progress is, when resolved into its last analysis, simply this extension of consciousness. The significance of the phrase may be illustrated by the comparison of the consciousness of the infant with that of the adult; or, of the limited consciousness of the ignorant and the undeveloped, with the expansion of consciousness of the scholar, the savant, the thinker, or the genius. The achievement of cosmic consciousness is only the further extension of the ordinary individual consciousness. All this, of course, is quite self-evident and needs no repetition nor argument.

But this extension of consciousness may be developed to a degree that will make man, practically, the inhabitant of another world. It is perfectly possible so to

[ *Page 120* ]



## Life and Action

live as to be a conscious inhabitant of the ethereal realm, with far greater, not less, effectiveness on this external plane. The ascending spheres are not separated by any actual boundaries or barriers. But it is all a matter of discrete degrees. The natural life of every day may be increasingly transformed to finer purposes, to a more intense energy, to more effectual and valuable achievement. Lofty ideals are valuable, but their value lies in translating them into action. The fulfilment of the ideal of honesty is a flawless integrity of character. The fulfilment of fine ideals of sympathy is to be sympathetic with the person at hand who needs sympathy. To reprove the maid harshly, and it may be unjustly, and then proceed to the parish church to engage in work for "the poor," is not the fulfilling of either the ideal or the law.

In fact, more than once it must have occurred to every reader of this magazine that its very title, "*Life and Action*," is most significant. It embodies the most felicitous suggestion that "*living fulfilled is doing*." Life is consciousness. Action is applied consciousness.

"It is our business to show that faith, and hope, and love are to control this world," said Rev. Dr. Edward Everett Hale; "to believe that the future will be better than the present; that God's kingdom is to come, and that it is our business to see that God's kingdom comes."

The extension of consciousness is the creative art of the soul to fashion new conditions, to explore and discover and enter into great opportunities, to achieve beauty and nobleness, and evermore both to conquer and to prevail.

Extension of consciousness is based on extension of

## Life and Action

knowledge and extension of sensibilities. It is not only enlargement but quickening. It is the increase of effectiveness. To penetrate from the world we know into that unknown which lies beyond is as much the business of life as is any specific achievement on the industrial plane. The very reality of life is measured by its scope of consciousness; the greater the consciousness the greater the reality.

In physics the student extends his recognitions by means of the microscope, the telescope, and various other instruments for enlarging and intensifying the sight, the hearing, and the perception. By means of the spectroscope the astronomer increased the power of the telescope. The Röntgen ray, the violet ray, reveal a new realm of matter. Man is placed on earth to penetrate into that which is unknown, but which is in no degree unknowable. How shall he do so?

“The enemy of spiritual vision is always materialism.” Materialism takes on many aspects. It is not only a term that is largely related to the mere physical life, but it is also closely related to the mental life. Materialism may be seen in the unjust and the undue judgment; in that limitation of vision that denies all standpoints save its own; in the failure to recognize that although the goal of humanity is one, there are many paths and many methods that lead to this goal.

The past quarter of a century has seen the development of a large number of ethical cults, whose origin lies easily within the past thirty-five years. The decade of 1880-90 was almost a spiritual renaissance. Metaphysical cults of many orders sprang up. Christian Science and Theosophy; Spiritualism, which had its modern origin a generation before, assumed a new im-

## Life and Action

portance with the founding of the Society for Psychological Research, when an association of scientific men began seriously to study the phenomena.

"New Thought," so-called, sprang into being with the monthly booklets of Prentice Mulford. Various schools of healing; that of Divine Science; of Spiritual Healing; of Christian Science; Mental Science; and one knows not what, attracted individual followers.

Mr. Sinnett wrote his "*Esoteric Buddhism*" that was crisis-making; Dr. Anna Kingsford delivered in London drawing-rooms the twelve lectures, afterward published under the title of "*The Perfect Way*," and later appeared her wonderful book of mystic inspiration, "*Clothed With The Sun*."

In 1890 Annie Besant first came to the United States, and great audiences hung spell-bound upon her eloquent presentation of Theosophy. It was perhaps a little later than this (I am not sure about the exact chronology) that Florence Huntley's exquisite work, "*The Dream-Child*," appeared, and it was at once felt that here was a new note, a finer chord, an extended vision. Hers was that spirit finely touched to fine issues.

All these various cults and individual teachers had contributed, more or less, to the universal awakening and the larger extension of consciousness; but to some extent each one clamored for its own existence without much recognition of another. They were all signs of the new awakening. Probably the followers that each attracted were best served, at that particular stage of development, by the cult to which they gravitated. Yet there was a need, that grew constantly more obvious, of an organized movement; one that should be eclectic

## Life and Action

in its scope; swift to discern truth under whatever guise; tolerant in its spirit; bringing to bear high scholarship, sociological insight, philosophic outlook, scientific knowledge, and that vision without which the people perish.

Then THE GREAT SCHOOL came forward once more to a knowledge of the world.

The "*Harmonic Series*" of books began to appear. In Florence Huntley's "*Harmonics of Evolution*" the world of letters, as well as the world of ethics, recognized an epoch-making work; one in which the ablest lawyers, the most advanced sociological reformers and economists, the teachers and inspirers of spiritual life, alike felt to be one of the great achievements in human history.

Then there followed, as we know, "*The Great Psychological Crime*" by that Master who veils his identity under the initials, "TK"; a work that startled the thinking world with its profound study of Hypnotic phenomena, and the conclusion it reached and taught; and still later "*The Great Work*," by the same hand and lofty spirit, a very manual of man's development. In these works Philosophy, Psychology, Ethics, as well as Science and Economics, meet in the remarkable presentation of a new sociology; that of the spiritual man.

It has all been a drama of the extension of consciousness and an illuminating and vitalizing power that signally illustrates the assertion of Tagore; "Man does not acquire rights through occupation of larger space, nor through external conduct; but his rights extend only so far as he is real, and his reality is measured by the scope of his consciousness."

# Life and Action

## *Symbolic Teaching*

or

MASONRY AND ITS MESSAGE.

By THOMAS M. STEWART, M. D.



URING the last few years there has come a wonderful awakening of interest throughout the entire world in the history, symbolism, teachings and significance of *Freemasonry*.

As a natural result of this demand for information, students of both ancient craft and modern Freemasonry have recognized this awakening as one of the great opportunities for the accomplishment of an educational work; and they have gone about the task of supplying the educational demand, and in gathering together the available knowledge and information they have made many interesting discoveries.

Among the most industrious and enthusiastic of these student-educators is Dr. Thomas M. Stewart, of Cincinnati, Ohio.

For many years Dr. Stewart has been industriously delving into the archives of forgotten lore, collecting and classifying, analyzing and verifying, until he has accumulated a veritable storehouse of the most interesting and valuable information to be found anywhere

[ Page 125 ]

## Life and Action

in all the world, outside the records and accumulated wisdom of the Great School.

On various occasions he has been called upon to address various gatherings, masonic, philosophic, religious, secular, scientific and otherwise; and he has thus found occasion to formulate much of his valuable and most interesting information into lectures, essays, addresses and talks, for the benefit of those who have called upon him.

Recently he has been persuaded to assemble a goodly number of these lectures, addresses, essays, talks, etc., into fitting sequence and publish them in book form, for the benefit of the larger public.

In conformity with that idea *Stewart & Kidd Company*, of Cincinnati, Ohio, have just published his first volume under the title at the head of this article—“*Symbolic Teaching, or Masonry and Its Message*;” and I have been honored with an author’s inscribed copy.

I treasure this volume as one among the “Good Books” of my private and personal library; and I want to recommend it to all of my students and friends, as a book they can hardly afford to be without.

For the benefit of the readers and friends of this little magazine, I have persuaded the Indo-American Book Co. to place the book on the list of its works for sale, and to keep it in stock for them, and for the Students and Friends of the Great School who may desire to have it.

A few of the many themes of interest which the beloved Doctor has handled in his own inimitable way, are:

“Masonry and the Higher Evolution of Man.”

[ Page 126 ]

## Life and Action

“Albert Pike as a Master of Wisdom.”

“Why Papal Rome is Opposed to Masonry.”

“Is ‘*The Great Work*’ a Masonic Book?”

“Personal Effort.”

“Modern Progress Opposed by the Pope.”

“How to be a ‘*High Up*’ Mason.”

“Our Public School and the Church of Rome.”

“It is *Not Because* of Religion.”

“Why Guardians of Liberty?”

“Encyclical Letter of Leo XIII.”

“Why I Believe in Another Life.”

“The Pursuit of Knowledge.”

“Which came first, the Civilized or the Savage Man?”

“Buried Continents and Lost Cities.”

“Spiritual Progress—An Egyptian Symbol.”

“The Son of Man and the Son of God;” etc., etc.

This gives you but a faint and very inadequate idea of the real scope, interest and value of the book.

Running through it is a splendid golden thread of PATRIOTISM, which should commend it to every loyal American citizen who truly and actively loves his country, and is ready and willing to do his part in protecting it against the machinations of its ancient and hereditary Enemy.

This book should be in every American Home and Library.

TK

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### THE PERFECT STAPLER AND SEAL.

Many inquiries are coming to us asking where the Perfect Stapler and Sealer can be procured.

We take pleasure in informing our friends and readers that these staplers can be procured from the A. E. Wilde Co., 28 E. 7th St., Cincinnati, Ohio.

## Life and Action

### *The Lure of London*

The above is the title of Lilian Whiting's new book, just from the press, and it gives but a faint suggestion of this latest and most powerful work of one of America's most brilliant and truly great women.

I am tempted, as I have not been for years, to give to the readers of *Life and Action* a comprehensive review of a book that is entirely outside the lines of thought and interest covered by the literature of the Great School.

But, much as I should enjoy the task, and richly as this volume deserves an adequate review, I dare not encroach so far upon the limited space at my command.

Briefly, the evident aim of the gifted author of this, her latest and most brilliant literary effort, has been to interpret the real life of the hour in the great English capital, to set forth with fidelity the present aspects of social, artistic, literary and ethical life in London.

Only those who have personally experienced the "*Lure of London*," can know with what fidelity and power, brilliancy and charm, she has accomplished her self-imposed task.

And nothing but a reading of the book itself will ever convey an adequate understanding and appreciation of this richest gift of her genius.

The chapter headings of the book are as follows:

I. The Lure of London.

II. Hyde Park Corner and Apsley House.

III. The Royal Institution of Great Britain.

[ *Page 128* ]



## Life and Action

- IV. The National Galleries of Art.
- V. Clubs, Societies, and Movements.
- VI. Color and Romance of London.
- VII. English Sports and Amusements.
- VIII. Factors, Personal Forces, and Customs.
- IX. The Living Influence of Victorian Literature.
- X. Annie Besant and the Theosophical Society.
- XI. The Primate of England in Lambeth Palace.
- XII. Archdeacon Wilberforce and Westminster Abbey.
- XIII. The Spirit of London Life.

The volume is elaborately indexed in such a manner as to enable the reader to turn instantly to any subject, theme, topic, or sub-division; and it contains thirty-one as fine illustrations as it has ever been my privilege to observe in any book. The illustrations alone, to anyone who is interested in Great Britain, or in the people of England, and the things that are of interest to them, are worth many times more than the price of the volume, which is \$3 net.

The book is beautifully bound in cloth and gold; the type is large and clear; the make-up excellent; and the volume in every way inviting. The publishers are *Little, Brown & Co.*, Boston. TK.

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### CURRENCY CAUTION.

Owing to the fact that during the months of November and December, 1914, very many letters addressed to the Indo-American Book Company, containing currency, were lost in transit to this office, we are asking our correspondents to kindly refrain hereafter from inclosing currency in their letters to us.

When Postal Orders are lost the Government is held responsible and after some little delay another Postal Order is issued.

When a check or draft is lost, payment can be immediately stopped, but when currency is lost there is no redress nor recovery.

I. A. B. Co.

[ Page 129 ]

# Life and Action

## SEEK THOU THE LIGHT.

Seek thou the light, dear one, and I shall try  
To make my life acceptable to Him  
Who rules our lives with love, when Love's desire  
Proclaims itself to Him in silent prayer.  
Those men with souls black as the raven's wing,  
Who prey like vampires on their fellowmen;  
Those soulless things who sell themselves for gold  
Or unchaste love, deceiving and defiled,  
Are as the bats and prowling beasts of night  
That cower to their dens at break of day.  
The lark ne'er sings so sweetly as when he  
Is soaring skyward toward the sun's bright face,  
And when dark clouds obscure the brilliant rays  
His song is hushed as sadness stills his voice.  
The seed when buried in the earth bursts forth  
Seeking that which striving souls must seek  
'Til time shall cease and earth shall be no more;  
And when from darkened spot cannot emerge  
Will cease to grow and wither, pine and die.  
What man or child so blind who cannot see  
The hand of God in everything that lives,  
What force but His can cause the rose to bloom,  
Or worlds revolve in space or sun to shine?  
And yet some pigmy men with withered souls  
Deny that the Great God of Love exists;  
Their eyes are blinded by the clouds of sin,  
Their dying souls refuse to see the light,  
But thou, sweet one, hast seen the shining road  
Which upward leads from darkened fields below,  
And now can'st thou not live a life so pure  
That He who rules may hear this humble prayer:  
Great Father, ruler of our earthly home,  
Let us partake of thy great strength and love  
That we may lead some wandering soul to Thee,  
That we may live as Thou would'st have us live,  
That our unseeing eyes may see the path  
That Thou hast marked for those who seek the sign;  
Make our hearts pure, (for only pure in heart  
May enter where the brightest light abounds)  
That by example on this earthly plane  
Our lives may show some seeking soul the Way.

Oscar W. Searcy.

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"Fools deride. Philosophers investigate."

# Life and Action

The Great Work in America

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## Question Box

By The TK

QUESTION—In "*Harmonics of Evolution*," pages 107-8-9-10-11 *et seq.*:

"There comes a period under evolutionary processes when animal substance is so refined and the animal man so raised in vibratory conditions that he comes into a natural and harmonic relation with the fourth and highest Life-Element in Nature.....This is the Soul Element.....

"When this period is reached, the most subtle Element in Nature is inducted into the animal man, and the animal man becomes the human. From this point of progress man is said to possess a Soul. From this period man is defined as "A Living Soul".....

"When the dual organisms of animal man reach a certain stage of refinement and vibratory action he becomes susceptible to the potencies of the highest Life-Element in Nature.

[ Page 131 ]

## Life and Action

“When this evolutionary stage is reached, the infant so prepared breathes it as the breath of a higher Life, thus becoming ‘A Living Soul.’ ”

Then again, in “*The Great Psychological Crime*,” pages 297-8 and 303-5:

“However young the human infant may be when its physical death occurs, if it has once coordinated with the Soul-Element of Nature and ‘breathed the breath of life,’ its status as an individualized intelligence is determined.

“In the kingdom of man, again, this evolutionary phase of life reaches its climax. Here it is observed that however young the infant man may be, if it has reached coordination with the Soul-Element of Nature and breathed the breath of the higher life, the death of the physical body appears to have no effect whatever upon the continued growth of the spiritual.” etc.

Now, what is meant in the above extracts by the expression—“the animal man?” Does this refer to the pre-human, man-like animal forms, which evolutionists generally consider, upon all the evidence, to have preceded the true human type in geological time, and from which it is believed that the bodily structure of man is descended?

From the succeeding extracts from “*The Great Psychological Crime*,” it would appear inferentially, that the Soul-Element, although now present in adult man, is not necessarily present in the infant man; for we read—“If it has once coordinated,” etc., implying that it may not yet have done so.

If this is the implication, is there any definite time in an infant’s development when it *does* become thus

## Life and Action

coordinated; or, does this differ in different individuals, according to their heredity?

Assuming the Soul-Element to be present in the adult parents, is it to be understood that the Soul-Element does not vitalize the sperm and egg cells of the two parents, so that with their union, wherein the organism of the human infant starts, the Soul-Element does not immediately pass into the embryo, but only at some later time in the infant's development?

In other words, does the Soul-Element enter into the human infant only after its physical birth, and not at the time of its conception?

ANSWER—I am glad of this opportunity to answer these questions, for the reason that it would seem, from a number of inquiries along the same general line of thought, that the subject lacks something of the degree of clearness that should mark the expressions of Natural Science in its authorized text-works.

1. It is one of the facts of nature, recognized by all schools of science—physical science as well as Natural Science—that the structural organisms of the animal kingdom represent a natural and complete gradation, from the simple to the complex, the coarse to the fine, the lower to the higher, the amœba to Man.

It has been determined with sufficient definiteness to meet the demands of science, that these various and differentiated physical organisms (which now constitute a complete chain) appeared upon the earth in the order of their complexity and refinement—beginning with the lowest structural form and ending with Man.

Thus, the first animal form, or organism, was (let us say for our present purpose) the amœba. When un-

## Life and Action

der the evolutionary principle defined in the first paragraph of page 107 of *Harmonics of Evolution*, nature had prepared under right conditions sufficient materials for an organism of the next finer and more complex order in the chain of evolutionary unfoldment, the second organism in the chain was brought into existence, and charged with the power of reproduction. In like manner the third organism in the order of refinement and complexity was prepared for and brought into existence, and charged with the power of reproduction. Likewise the fourth, fifth, sixth and seventh organisms came into existence, each charged with the power of reproduction. And so on, until the entire evolutionary chain of physical organisms was completed—the last (in order, as well as in time), being the organism of Man.

At this point the question naturally arises as to HOW the *first* individual organism of each ascending round, or order, came into existence—whether as a special creation, or as an evolution from below.

This I am not going to answer, because *I do not know*. All that science *knows*, or, assumes to know, is, that in the regular order of both sequence and time the first individual organism of each and every link in the chain *did* come into existence; and it came charged with the power of *reproduction of its own kind*—and that thereafter the power of reproduction inherent in each completed unit (male and female) *seems* to be the *only* means and method which Nature has provided for the reproduction of the individual organism and the perpetuation and preservation of the type, or the species. You see, we already are “over our heads” in an ocean of mystery.

[ Page 134 ]

## Life and Action

IF it is true that Man, as a structural organism, first came into existence on this planet as a result of “*special creation*,” it is very certain, and also very apparent to us all, that the method of “*special creation*” was discontinued, abolished, abandoned, as it were, immediately, and that it has never been revived nor resumed—*up to this time*.

Furthermore, it is also very clear that each distinct organism (male and female) possessing the power of reproduction, is definitely limited in this power of reproduction, to organisms of *its own kind, or type*. It cannot produce, nor reproduce, a higher form nor finer type.

For illustration: The children of the anthropoid ape are themselves apes. Not only this, they are *always* apes. On the plane of physical evolution, the ape (even assuming that it stands next in order to Man) never produces *Man*. Physically it cannot rise above the level of its own type. Neither can it fall below that type. In other words, its power of reproduction is fixed and definite. It can reproduce apes and *apes only*.

From all of which facts it becomes clear that *if* the ape ever, under the evolutionary process, becomes *Man*, it is through the process of transmigration or reincarnation. That is to say (assuming, of course, that the ape is the highest round of animal life below that of Man) the ape is the final result of the evolutionary process within the kingdom of the animal below man—having come up as an individualized intelligence from the lowest form of animal life, by the same process of rebirth—until the *next* step takes it across the Great Divide between animal and Man, and it finally appears in this life as Man.

## Life and Action

But how does it make the transition? The answer is, by transmigration, or reincarnation. The ape dies the physical death and passes out into the spiritual world; but when he returns to earth again it is in the physical organism of a *Man*—which physical body has been prepared by nature for his reception.

Now, it is this *physical body* which the author of *Harmonics of Evolution* designates as the “*animal man*.” And it is only during the period of gestation, while yet unborn, that it is the “*animal man*,” for the instant it breathes its first breath of life it takes into it the Soul-Element and becomes the *Human*—the Man with a Soul, or the Soul-Man.

Thus, you see, there is no *earthly* “*missing link*” in the process of physical evolution. The bridge from animal to Man is crossed on the *spiritual* side of life. The ape, standing upon the shore of Time, leaps out into the waters of Eternity and disappears from earthly view. When he rises to the surface of the waters again he is no longer the disappearing *ape* but the *appearing Man*. The transition has been made while under the waters.

Constantly (on the lowest round of human life) these “*animal men*” are being prepared by nature for the reception of the highest animal life which, when the first breath of Life is taken breathes into the combination the Soul-Element, and the animal becomes the *Man*.

By nature’s refining process the coordination of the animal with the Soul-Element is accomplished, and the resultant, *Man*, appears.

2. In “*The Great Psychological Crime*,” at pages [ *Page 136* ]



## Life and Action

297-8, *et seq.*—to which you refer—the same subject is under consideration from a different angle.

Therein I have endeavored to make clear the fact that when the infant human is born it does not become “a living *Soul*” until the infant human body has actually breathed into it the first “*Breath of Life*.”

A careful reading of Genesis, in the Scriptures will disclose the fact that the process of individual birth was understood then according to the known facts of science today.

For therein it says (2, 7): “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life! and *man became a living Soul*.”

Here is clearly indicated the refining process, in the “dust of the ground”; and likewise the coordinating process of the Soul-Element with that refined organism of the *dust* into which God “Breathed the Breath of Life,” and by that act made of him “*A Living Soul*.”

During the entire prenatal period of gestation the infant human body—the “*animal-man*”—is in course of preparation for the reception of the *Soul-Element* of Nature, which Element it receives with the first *Breath of Life*.

You ask me definitely whether, in my use of the term “*animal man*,” in *The Great Psychological Crime*, I refer to the pre-human man-like, animal forms which evolutionists generally consider, upon all the evidence, to have preceded the true human type in geological time, and from which it is believed that the bodily structure of man is descended. I can now answer definitely and unqualifiedly, “No.” And I think you will understand me without further explanation or elucidation.

[ Page 137 ]

## Life and Action

Wherever, in the three books of the Harmonic Series, the term, "animal man" is employed, reference is had to the infant human organism during the period of gestation, before it has taken its first breath, and thus breathed into it "*The Breath of Life*," and made of it "*A Living Soul*."

In any event, I do not now recall an instance wherein the term is spoken of in any other sense. Have I made myself entirely clear?

In this connection, and for the purpose of answering many other questions which are already on the tongues of my readers, and trembling for expression, let me explain very briefly the position of the Great School on the subject of "Individual Evolution."

Natural Science looks upon all that constitutes the complete ascending scale and chain of structural organisms upon the physical plane, as together constituting a stupendous mechanical device through which the Individual Intelligence is evolved from the lowest round of animal life to the highest type of Man.

These structural forms possess the power of reproduction only that Nature may thereby keep in perfect working order her stupendous mechanical device through, and by means of, which she is enabled to carry on the Great Work of individualizing *Intelligences* and evolving them from the lowest to the highest types.

This completed and sequential chain of structural forms having come into existence, remains always the same; and, so far as science knows, always has so remained.

I do not forget that physical science claims to have discovered the fact that at various times along the path-

## Life and Action

way of the past a single species, or type, constituting the links of the great chain, have dropped out or become extinguished.

This only means, however, that at most of the points of the evolutionary journey along the ascending pathway, Nature has provided double tracks—indeed, sometimes triple and quadruple tracks upon the evolutionary road-bed have been laid; and this may be for the purpose of being always so provided as to “*keep the way open.*”

I am aware of the fact that I have only suggested many other questions that are collateral to the one I have tried to answer. I am tempted to go on and answer these collateral questions; but my space is too limited, and I must, therefore, content myself to let the subject rest where I leave it for the present.

But if other questions are suggested to the minds of my readers and fellow Students, I will gladly try to answer them if they are carefully formulated and sent to the QUESTION BOX, in care of “Dr. E. J. St. John, 234 S. Kenilworth Ave., Oak Park, Ill.”

QUESTION: Which is the correct definition of Faith—

(a) The intuitive *perception* of that which both reason and conscience approve; or,

(b) The intuitive *Conviction* of that which both reason and conscience approve.

Both definitions are given in the Harmonic Series.

ANSWER: The latter under (b) is the definition which the School prefers, and has finally adopted.

## Life and Action

QUESTION: What is the School's definition of *Imagination*?

ANSWER: The Creative attribute of the Soul.

Inasmuch, however, as the *Attributes* of the Soul are divided into *Faculties* (or Capacities) and *Powers*, and imagination falls under the classification of "*Powers*"; it might also, with equal exactness, be defined as "The Creative *Power* of the Soul."

QUESTION: What is Intuition?

ANSWER: Spiritual Perception.

QUESTION: What is Instinct?

ANSWER: Spiritual Perception.

QUESTION: What is the difference between Intuition and Instinct?

ANSWER: Solely for the purpose of differentiating these terms, we designate the Spiritual Perceptions of men and women as *Intuitions*, and those of the animal as *Instincts*.

I am, however, free to confess that this differentiation is entirely arbitrary. In truth, I think there is a sort of natural tendency on the part of us Men to try to lift ourselves above the animals by the boot straps. I am not sure that in so doing we deal justly by our younger Brothers of the animal kingdom.

Of one thing I am fully convinced, namely, that in many instances animal *Instinct* is more reliable than human *Intuitions*.

This is a subject that will bear further consideration, and if I am permitted to finish the writings al-

[ Page 140 ]

## Life and Action

ready under contemplation, I shall hope to give to this and kindred subjects a much more searching analysis and elucidation. The general theme is one that is rich in the "Wisdom of the Ages," and from the viewpoint of Natural Science of far-reaching and vital importance.

**QUESTION:** The individual entities that compose all the kingdoms of Nature appear to have found at least a temporary adjustment during the period when they are a part of the aggregation of entities upon which the vital forces of Nature are acting. While enjoying this period of adjustment there is, it would seem, a very definite kind of altruism manifested by these aggregations. They serve one another primarily and likewise the kingdoms above them. The stone serves all the kingdoms above it, including man. It provides shelter and a home for the tender plant, for the animal and for man. The plant provides food for the animal and for man, while the animal serves man as food and as a servant, while man serves his fellow man. The degree, or measure, of this service is the measure of his advancement along the pathway of self-adjustment and Self-Completion; but the lowest grade of intelligence is altruistic to a degree.

Thus, it would appear, we find altruism wherever we find life. In the lower kingdoms it acts involuntarily through the universal principle of intelligence; while it finds voluntary, individual and intelligent expression, first, faintly in the animal kingdom and definitely in the human. Is ALTRUISM then a PRINCIPLE IN NATURE?

**ANSWER:** In the generally accepted meaning of

[ *Page 141* ]

## Life and Action

the word, it is. One of the definitions of the word "Principle" is: "A source, or cause, from which a thing proceeds"; also, "a power that acts continuously or uniformly," and again, "a permanent or fundamental *cause* that naturally or necessarily produces certain results." (See Standard Dictionary.)

QUESTION: A man of apparently strong and positive character (whose father was a strict and rigid disciplinarian and assumed the position of Commander-in-Chief of the family) recently made the statement that, occasionally (although he had been away from the home circle several years) he felt the influence of his Father's domination over his childhood, to the extent that, for the time being, it practically incapacitated him in his business relations with other men.

It seems to me that this character of child discipline is quite prevalent; that is to say, discipline by *command*. My questions are:

(a) What effect does a *command* have on a child who responds to it just because it is a *command*? (b) Is the operation of the Will-Force back of a *command* the same as that in hypnotism? (c) Is a genuine *command* ever constructive? (d) Is not the physical punishment of a child more constructive than scolding, or commanding? (e) Will not the average child respond to the spirit and influence of Love, Patience and Cheerfulness, to the extent that it will seldom, if ever, require physical, corporal punishment? (f) Is not the magnetism one throws off charged with the true spirit, or attitude of one's Soul; that is, does it not have a

## Life and Action

corresponding vibration to one's attitude of Soul, or even to one's very thoughts?

ANSWER: (a) It depends somewhat upon the character and development of the child and the character and intensity of the command. It is possible for a child to be so negative and susceptible to the spirit of command that its own Will may be entirely overcome—in which event the result is very similar to the action of hypnotism. Then again, it is just possible for a child to be so positive and dominant in essential character (and the character of the one making the command so negative and lacking in Will-Force) that the element of hypnotism may not enter into the relationship at all.

Taking, however, the average child of seven years, and the average adult, and the element of hypnosis does not ordinarily enter into the relation at all. And this is true even where the command is obeyed by the child solely because it is a command.

But if the relation should be maintained indefinitely until the child comes to feel that it has no power of choice, and the adult has come to experience a sense of absolute dominance and power over the child's mind—then there can be no question that the relation has become destructive, and eventually would result in complete subjection of the Will and Voluntary Powers of the child to the Will of the one whose Will commands it.

(b) Not necessarily. The hypnotic command must be accompanied by the fixed and definite purpose to overwhelm and subjugate the Will and Voluntary Powers of the subject. The ordinary command does not involve that purpose.

(c) Yes. In the event a Master, or other individual

## Life and Action

who understands the process fully, is called upon to liberate a subject of hypnotism from the power of the hypnotist's Will, he may succeed in some instances by commanding the subject to exert his own Will in the effort and with the purpose to emancipate it from the control of the hypnotist's Will. But one who does not fully understand the forces involved may very easily make a mistake in the giving of a command under such circumstances.

(d) Again, it depends upon the child as well as upon the one who administers the punishment or does the scolding. It is very certain that scolding is a most unwholesome method of securing obedience in a child. So also is commanding—especially when it is carried to a subjective degree. But it is also true that physical punishment *may* break down the Will of a child and open the way for psychic control or dominance. All depends upon the parties involved and the manner in which they proceed. This is a subject which cannot be elucidated in a paragraph. It demands the most careful consideration and elucidation. Bodily punishment is a direct appeal to the element of *Fear* in the child; and fear is one of the channels of approach to psychic subjection. It is, therefore, fraught with danger to the child wherever it is employed to the extent of breaking the natural and wholesome Courage that constitutes the background or foundation of constructive achievement. Personally, I do not believe that an appeal to the element of *Fear* in human nature is ever entirely constructive in its results. It may secure temporary and immediate obedience, but at the expense of courage and self-reliance on the part of the child.

[ Page 144 ]



## Life and Action

I am convinced that an appeal to reason, sympathy, justice, love, mercy, manhood, womanhood, and the higher and more ennobling impulses, emotions and inspirations of the Soul will call forth a constructive response in the average child's nature, if intelligently made, where any appeal that can be made to Fear, or the degrading influences of the Soul, will utterly fail of good results.

(e) Yes, I believe the average child will respond to the spirit and influences of love, patience and cheerfulness, to the extent that it will seldom require bodily punishment—PROVIDED, always, that the appeal through love, patience, cheerfulness, etc., is made with sufficient intelligence, discrimination and wisdom. But it must not be forgotten also that Love—and all the tender emotions it may awaken—can be carried to a point where it leads naturally and almost inevitably to self-indulgence and destructive results. Hence, as suggested, the power and influence of Love must be exercised with rare intelligence and discriminative judgment, in order to accomplish only constructive results upon the average child-mind.

(f) Yes, it is true that the state and condition of the Soul have much to do in determining the quality of magnetic energy which every human being generates and gives off. In like manner it is also true that the influence of every individual upon his environment is very largely determined by the degree and quality of magnetic energy he generates and gives off. It is equally true that herein may be found a key to many of the mysteries of human life and influence.

It must not be forgotten, however, that the educa-

## Life and Action

tion of children is a subject that has commanded the consideration of the ablest and most learned minds of all ages, and that there is still much to be learned before anyone is justified in pronouncing finally upon any phase of the subject.

This is one of the fields wherein the Great School is rich in experience and in the definite knowledge that flows from experience; and I earnestly hope the time is not far distant when it shall find a channel through which to give to the world the benefits of its accumulated knowledge concerning the education of children. And it is also hoped that the teachings and findings of Natural Science may be formulated or reformulated with a view to bringing them clearly and definitely within the understanding of the child-mind. This work is already under way, and when it is completed I am convinced that it will set forth specific and definite answers to all the problems of vital importance within this field of the *Great Work in America*.

QUESTION: A family consists of Father, Mother and Son, aged 21. The Father, in the pursuit of business, has depended entirely upon the Mother for the training of the Son. The Mother has indulged every whim and desire of the boy during his infancy, childhood and youth, with the result that he became overbearing, haughty, disrespectful and dissolute.

The Mother finally came to a realization of his condition, and of her part in bringing it about. She then endeavored to regain her control over the boy and to win him back to a healthful and constructive young

## Life and Action

manhood, first by persuasion, and finally by the influence of threats.

The boy in the heat of violent anger at what he considers unwarranted interference with his personal liberty, leaves home with the avowed intention of "going to the Devil" as soon as possible.

The Mother, in abject remorse, sinks into deepest melancholia with suicidal tendencies.

The Father realizes that he failed to bear his share of the responsibility of the boy's rearing and education, and his present responsibility to do everything in his power to assist the Mother back into a normal and healthful frame of mind. To that end, however, he expresses his belief that the boy is trying to make a man of himself and, when he shall have made a success of his life, he will again resume the old happy relations with them; and he believes this.

Under the influence of this hopeful suggestion the Mother begins to improve. But just after this improvement becomes noticeable, the Father learns that the Son, under an assumed name, lies in the jail of a distant city, awaiting death by hanging, as a penalty for the crime of murder committed under the most atrocious conditions.

The Father is convinced that if the Mother learns of this she will make an attempt upon her own life, or will become hopelessly insane. He is conscious of his own inability to equivocate successfully if she should learn that he knows anything concerning the boy, and feels sure that the only way he can safeguard his wife's sanity and save her from the effects of self-destruction

## Life and Action

is never to let her suspect that he knows anything whatever of the boy's location or condition.

Under these conditions and circumstances, if she should ask him the question point-blank whether he has had any information concerning the boy since his departure, and he answers herewith a direct, unqualified lie, to save her,—what would be the effect upon his relation to the Constructive Principle; and what are the consequences to be anticipated from his act?

ANSWER: Having done what he honestly believes to be RIGHT—all things duly considered—he has satisfied the demands of the Moral Law, and in no way violated the Constructive Principle, nor invoked upon himself any penalty in connection therewith.

The real *Attitude of Soul* is the fundamental fact which determines the results, insofar as the individual himself is concerned. Even though he may err in judgment, the *Good Law* gives him credit for his honesty of purpose and his purity of motive.

QUESTION: I have been reading about the "Frankenlinik" at Freiberg, Germany, where babies are brought into this world by the aid of what is known as the "Twilight Sleep."

*Scopolamin-Morphium* is administered to the mother at the first symptom of approaching labor, in sufficient quantity to produce a very light sleep. She may be spoken to and will respond naturally, but remembers nothing and suffers no pain whatever.

The drug has no effect whatever upon the muscular activities, but removes all sensation, thus permitting natural delivery entirely free from all suffering.

## Life and Action

It is said the mother awakens from the "Twilight Sleep" perfectly refreshed and rested, as if from natural sleep. Physically, therefore, the "Twilight Sleep" would seem to be one of the greatest boons that could come to suffering motherhood.

But what are the effects spiritually, mentally and psychically on mother and child?

ANSWER: Experiment with the process known as "Twilight Sleep" has not been carried to a point in this country which would justify any definite declaration as to the spiritual, mental and psychical effects upon mother and child.

In the hospital at Freiberg, Germany, the process has been under the most careful and critical scientific experimentation for something like three years, according to the published reports; and the results have been observed with the most careful and pains-taking scrutiny.

According to the reports of the German hospital wherein the experiments have been made, there have been absolutely no harmful or destructive or unfavorable results to either mother or child.

I am informed, however, that the same process has been employed in this country, and with disastrous after-effects upon both mother and child.

But I am not in position to make any definite statement, for the reason that I do not know whether the process employed in this country is, in truth, identical with that employed in Germany. In fact, I am strongly under the impression that the German institution has not, as yet, given its secret to the public, nor to the medical profession; and for this reason I would caution

## Life and Action

those who may be interested against passing judgment upon the "Twilight Sleep," as employed in Germany, upon any results that may have been obtained in this country. The reports from Germany are so definite, so unqualified and so astounding as to indicate that one of the most beneficent discoveries in the use of anaesthetics ever made is about to be given to the world. Let us hope that later and definitely authentic information may establish the truth of the German reports. But let us take nothing for granted. The proofs will come in due time.

QUESTION: Does the Ego, Soul or Entity go out of the physical body during sleep?

ANSWER: This question, in a somewhat different form, has been answered in a former issue; but it may be of value to some to have it answered in this direct formulation.

The answer is, *No*. And now let me explain the answer.

In normal and healthful sleep the Soul does not withdraw from the physical body at all.

But there are certain kinds of abnormal sleep during which the Soul does escape from the physical body.

This occurs some time during hypnotic sleep, although not often. It also occurs, now and then, during mediumistic sleep, which is virtually the same thing.

In mediumistic trance condition, where the psychic sleeper has passed the cataleptic condition, it sometimes occurs that the psychic withdraws, or is withdrawn from the physical body for a time.

But the somewhat popular notion that the Soul es-

## Life and Action

capas from the physical body always, during normal sleep, is a mistake.

QUESTION: Would it be possible for one person to sink below the "Line of Despair" to the level of the animal kingdom, while his Soul-Mate "lived the life" and rose to individual completion?

ANSWER: No. The terms "Individual-Completion" mean the state of perfect union between "Soul-Mates"—the perfect Marriage.

I think, however, that you meant to use the terms "*Self-Completion*." But this means something very different from "*Individual-Completion*." These two terms have been very carefully defined, and the distinction between them is vital and fundamental.

*Self-Completion* has reference entirely to the results of one's own personal efforts for self-improvement. It does not refer in any sense to any other individual. It therefore does not refer to one's own Soul-Mate, nor to the relation between one and his own Soul-Mate.

But *Individual-Completion* has reference to Nature's *reward* for *Self-Completion*. It therefore involves the relation between one and his own Soul-Mate.

When one has, by his own personal effort, so improved himself that his state of being represents the perfect equilateral triangle (with the three sides of his nature equally developed) he has achieved *Self-Completion*.

And whenever he has done this, Nature steps in and gives him his *reward* by bringing him into union with his own Soul-Mate, in the perfect Marriage. And this represents *Individual-Completion*.

And this partially answers your question. It tells

## Life and Action

you that you cannot achieve *Individual-Completion* without your own Soul-Mate. It also tells you that your own Soul-Mate must be *with* you in order to constitute *Individual-Completion* (the term you employ in your question.) And by natural deduction it also tells you that you can not achieve *Individual-Completion* while your Soul-Mate is down in the animal kingdom somewhere, working out the penalty that has caused him to sink below the line of the *Human*.

But if you had used the term *Self-Completion* in your question, you would have called for a different answer in some respects. For then you would have asked me if it is possible for one to sink below the level of the *Human* while his Soul-Mate is "living the life" and achieving *Self-Completion*.

But again the answer must be "No"; because whenever anyone has achieved *Self-Completion*, Nature *must* fulfill her part of the contract and bring him into union with his Soul-Mate; for this is her *reward*, and her *only* reward, for *Self-Completion*.

How could she fulfill her promise if the Soul-Mate were in the animal form somewhere, working out a penalty? Manifestly it would be impossible.

Hence, in either event, the answer must be "NO."



In our issue of Jan.-Feb., when noting the arrival of Dr. Thomas M. Stewart's book, "Symbolic Teaching of Masonry and Its Message," we omitted giving the price of this valuable publication, which is \$1.25 per copy. Postpaid.



# Life and Action

## *President's Annual Report*

To our *Elder Brother*,

*Officers and Members of the League;*

*Greeting:*



Your President's vocabulary is insufficient to express to you this evening the very great pleasure and satisfaction which is his, because of the opportunity of placing before you, this, the third, Annual Report of the *League's* various transactions, or at least a *portion* of the results of its labors during the past year.

It is unnecessary for me to mention the fact that (owing to world-wide causes) the past year has been one of great financial depression; and, to hundreds of thousands, one of financial disaster, and to some of actual want; and more especially is this the case in the large and densely populated cities.

We are grateful, however, to know that the hearts of the people (of this nation at least) have been open to the cry of the widow and orphans as never before in the world's history. Millions of dollars have been contributed for charity, and this enormous amount has come from almost every source; every class of people contributing to swell the sum-total for this great Cause which must and should appeal to every human soul.

[ *Page 153* ]

## Life and Action

In consequence of this great awakening of the human conscience to the needs of its fellow men, much suffering has been averted; and yet, there is still much to do, and your President has no hesitation in saying (not boastingly) that there is no body of men and women anywhere in the whole, wide world (considering the number engaged) whose members have labored more faithfully and contributed more liberally to this cause than the *League of Visible Helpers*.

During the intensely sweltering heat of this past summer and the blinding storms of the past winter, our beloved Helpers (like Angels of Mercy) have never wavered in their help and assistance to those in sorrow and in need of the necessities of life. These visits were often made under great difficulty and at some sacrifice to themselves, but always ungrudgingly and cheerfully.

Your President regrets to inform you that during the Christmas Holidays, while conveying a basket of supplies to one of her charges, one of our most efficient, energetic and beloved workers slipped, fell and broke her arm. Yet, notwithstanding this accident, she goes right on cheerfully giving her time and help to those who need.

Much good has been accomplished by the League Members through timely visits and good counsel to those who had lost courage longer to battle against the various conditions confronting them.

The League Members have officiated at funerals, when called upon to do so, have nursed the sick, sympathized with and served the living; and all this has been done willingly, gladly and cheerfully, each believ-

## Life and Action

ing it was a great privilege to labor and serve the common good.

For the information of those friends who are constantly asking concerning the qualifications necessary for membership in the League, your President will take this opportunity to say that the first and fundamental qualification is, that the applicant must be an *accepted* Student of the Philosophy of Natural Science. That is, he must have been *accepted by the Elder Brother* to receive Personal Instruction.

Many letters have been received from those at a distance, regretting that they are denied the privilege of contributing to this worthy Cause. To these good friends we will say, they are *not denied* this privilege. The *League* will receive and distribute any character and kind of clothing, foods or money which may be sent them for this purpose. The members of the *League of Visible Helpers* have no monopoly on the giving of charity. They do say, however, that *every penny* given to the *League*, or which passes through their hands, is expended absolutely for that purpose; *not one penny* being retained for expenses nor further cost of distribution.

We hire no halls, no music and there are no paid employees. On the contrary, every member is willing to serve in any and every capacity to which he may be called and counts it a privilege and a joy.

The SUBORDINATE GROUPS OF THE LEAGUE OF VISIBLE HELPERS, have been no less active in the great cause of charity than the Parent Body. To many Groups, the past year has been but the initiatory stage to ascertain from experience the best methods of

## Life and Action

carrying on the Great Work which brought the *League* into existence. That it has been rich in experience and fruitful of results the following reports will show and we feel confident that every member of the *League of Visible Helpers*, wherever found, will face the new year with a determination to assume greater responsibilities and accomplish more for the common cause of humanity than in 1914.

We note in some reports before us that much money has been given by members of the *League* to charities outside of the *League* channels, and some has actually been contributed to other charitable organizations in the same city.

We are at a loss to understand why this was done, or why the *League* should fail to accomplish the same results as the charitable organizations to which these moneys were given. Your President feels that our first loyalty should be to our own organization, viz., the LEAGUE OF VISIBLE HELPERS, rather than to other organizations which, we learn, spend as high as 60 per cent for expenses of distribution. That is, for every dollar contributed, 60c is taken out for expenses, and but 40c goes to those for whom it was given. While with the *League of Visible Helpers*, it costs not one penny; for every dollar that is contributed to our organization, one dollar is paid out for the Cause to which it was given.

The *League of Visible Helpers* does not presume to be arbitrary in regard to giving, but we feel that *Loyalty to the League* requires it to be first in the hearts of those who have the very great honor and privilege of wearing the symbol of this organization.

[ Page 156 ]

## Life and Action

The President herewith appends the following report of the *Subordinate Groups* as far as they have been received.

### BOSTON GROUP.

Amount on hand January 1, 1914, \$8.39. Contributed to January 1, 1915, \$316.38. Total amount, \$324.77. Money disbursed during the year and up to January 1st of the present year, \$240.59. Remaining in the treasury, \$84.18.

The number of people assisted during the year was 51. No record was kept of visits made during the year. The funds disbursed in relief work were for rent, food, clothing and some money.

The largest amount contributed to one person was \$96.00 (a widow 70 years of age). Besides this there was given for medical services and medicines to the value of \$895.00.

The members of the Boston Group are working in perfect harmony, each member feeling that the labors and services given in 1914 are but the beginning of a greater and better work for 1915.

### MINNEAPOLIS GROUP.

There was in the treasury of this Group, January, 1914, the sum of \$30.42. Money received from all sources, \$128.50. Total amount in the treasury for the year, \$158.92. Expended for relief work during the year, \$21.95. Leaving in the treasury for 1915, \$136.97.

For reasons which do not appear quite plain, considerable help was given other organizations, rather than the *League of Visible Helpers*. This is contrary to the

## Life and Action

express desire of the Elder Brother and the President of the *League*. We can scarcely understand any conditions which might arise where the *League* could not disburse any character or kind of contributions from whatever source it might be given, and do it better than any other organization and free of expense.

### PITTSBURGH GROUP.

This is one of the smallest Groups of the League Workers, yet they are alert and did splendid service in the cause.

Balance on hand January 1, 1914, \$56.50. Gross receipts for the year, \$61.10. Total amount available for League purposes during the year, \$117.60. Amount of disbursements during the year, \$60.58. Amount on hand January 1, 1915, to be used for charitable purposes, \$57.02.

Care and relief were given to eight families, consisting of eleven adults and fifteen children. Physicians services were given to the value of \$240.00. The clerk says—"Our disbursements cover cash, coal, clothing, shoes, food, bed-clothing, Christmas-gifts for eight children, etc."

She also says—"Much prospective distress was forestalled in December by 'Municipal Bundle Day,' involving a city-wide contribution of excess supplies from thousands of homes and subsequent and official distribution of 159,000 articles to nearly 5,000 individuals.

And she again very modestly makes this remark—"While credit for this accomplishment cannot *all* be claimed by the local Group, it nevertheless partakes of the spirit by which its efforts are actuated."

## Life and Ardon

### BUFFALO GROUP.

Amount in treasury, January 1, 1914, \$46.00. Amount contributed during the past year, \$49.60. Total charity fund, \$95.60. Total disbursements for Relief Work and contribution to Central Group, \$70.50. Remaining in the treasury 1915, \$25.10.

Large amounts of clothing were given to those in need, also bedding, food, fuel, etc. Physicians' and nurses' services were also given when found necessary; and at Christmas thirteen families were given baskets of food, clothing and toys for children.

### CINCINNATI GROUP.

This Group also has accomplished splendid work during the short time since it has been organized, namely, March 25, 1914.

The total receipts during the year were, \$366.92. The total disbursements were, \$253.05. Balance remaining in the treasury January 1, 1915, \$113.87.

Sixty families and individuals were assisted. Ninety-seven visits were made to those in need; and positions were secured for three out of employment.

The material assistance rendered has been in the form of cash, clothing, food stuffs, bedding, furniture, eye-glasses and books. Besides all this, medical assistance has been freely given to those requiring such attendance.

### SEATTLE GROUP.

Cash on hand 1914, \$36.25. Received during the year, \$49.25. Total amount for the year, \$85.50. Dis-

## Life and Action

bursements for relief work, \$56.59. Balance remaining January 1, 1915, \$28.91.

Clothing has been given to eleven families; coal, shoes and provisions to eight families. Christmas toys to eleven families and books have been donated to those seeking the Light and the Truth.

### WASHINGTON CITY.

This little Group, though few in number, has been doing splendid work in the Cause which we are all so earnestly serving. The number of visits to those in hospitals and to the poor, to whom aid was given in some form (such as bedding, clothing, groceries, money and sick room necessities) was 122.

Gratuitous medical treatment to twenty-five. Dental treatment to three.

The expenditure for groceries, clothing, furniture, Christmas baskets and special medical treatments was, \$354.25. Rent paid for deserving persons, \$40.00, or a total expenditure of, \$394.25. Leaving in the treasury a balance of \$32.20. Approximately, about fifty persons were assisted through the above expenditure.

### NEW YORK CITY.

This Group ought to be congratulated on the splendid achievements and great good accomplished during the year 1914. They expended for Christmas baskets and toys for six families in New York City, \$28.60. Relief for a poor woman in urgent need, \$5.00. Relief for a family, \$10.00, and for a man out of work, \$10.00. Assisted two psychic cases during the entire year, \$192.00. Relief for poor around Stamford, N. Y., \$20.00. Relief



## Life and Action

for poor families around Chatham, N. J., during the year, \$190.00.

Paid out for Text Books for libraries, \$22.00. Small amounts not accounted for, but paid out in New York City during the year 1914, \$83.23. Or a total for the year 1914 of, \$560.83. Leaving in the treasury the sum of \$83.48.

The clerk in his report says—"All over New York the Christmas spirit this year seems to have inspired kindness to the poor on the part of those who were able to do the giving. Much good has been done, probably, by more people than ever contributed in any previous year. The distress of the needy seems to have met with a general response."

### SAN FRANCISCO GROUP.

This splendid Group of the *League of Visible Helpers* has been very active during the past year; not only in the Cause of charity and helpfulness to their fellow men, but in placing the Text Books of Natural Science in the various libraries.

Cash in treasury January 1, 1914, \$62.36. Contributed during the year, \$264.17. Total amount available during the year, \$326.53. Disbursements, \$216.30; leaving a balance on hand January 1, 1915, \$110.23.

More than fifty persons were assisted in various ways, and many positions were procured for the unemployed.

The clerk of the Group modestly remarks—"The reason for the apparent short-comings of the *League* in this work has been definitely found in the activities of the splendidly organized local charitable societies. This

## Life and Action

condition is unusual, but one to be thankful for, as it gives the *League* more time and more funds to use in other directions."

Sixty-two volumes of the Harmonic Series were placed in the various libraries in and near San Francisco. "In the Berkeley library, where there are nine books, it is rarely that one can ever be found upon the shelves."

### LOS ANGELES GROUP.

The friends in Los Angeles, though not yet numerically strong enough to ask for a charter, and who still remain a part of the San Francisco Group, have also done excellent work; for we find this little Group of workers has placed the Text Books of the Harmonic Philosophy in the public library of Manhattan Beach, San Bernardino, Santa Monica, Riverside, Hollywood, Long Beach, Los Angeles, Hollywood High School; and other copies were given to those whom it was believed would benefit by them.

Three cases of Biosol were purchased and two cases given to those who were in need of this splendid tonic, and good results followed.

One hundred and ninety-two visits were made during the year, 18 lunches were given, five positions were secured and twenty professional visits made.

A large amount of clothing was distributed to fifteen families and money expended for this special purpose was, \$38.22.

Total amount received was, \$232.40. Amount disbursed, \$220.04. Leaving in the treasury, \$12.36.

[ Page 162 ]

# Life and Action

## RECAPITULATION.

Recapitulation of the expenditures of the Subordinate Groups of the *League of Visible Helpers* shows that they have expended in various ways for charitable purposes, the sum of \$2,094.68. And there still remains in the treasury the sum of \$692.32.

Surely, this splendid showing of the generous spirit which actuated everyone of the members of the *League* should be an inspiration to still better, greater and grander work during the coming year of 1915. It should also be a source of satisfaction to each and everyone who has had the great privilege of being a part (however small) in this great work of emancipating, from sorrow and suffering, his fellow men and women, as it doubtless is to the Elder Brother and the blessed Florence Huntley-Richardson who, though not with us in the physical body, is yet with us in spirit and in truth, rejoicing with us in the great good accomplished by the *League of Visible Helpers* which, organized by them just three years ago, has surely contributed its share of labors and financial aid to distressed humanity.

### CHICAGO, OAK PARK, RIVER FOREST, FOREST PARK AND MAYWOOD.

This committee visited twelve families of a total membership of 49: Cared for nine families; total membership of 36. 87 visits have been made and there was expended for relief work, \$84.58. The largest amount expended for one family was \$34.54, the smallest amount, \$2.33. Or, an average per family of \$9.40.

## Life and Action

Nineteen persons were supplied with clothing from the *League Headquarters*. Six persons were given new clothing, and employment was secured for two persons.

Dental work and medical assistance and medicines were also given to others.

### NORTH SIDE COMMITTEE.

The number of calls made during the year was 410. Families visited, 28. Adults in above families, 35. Children in above families, 45. Total number of persons, 80.

Clothing, groceries and some money were given to some 32 people. Also groceries alone were given to 20. Advice and counsel were given to 28, and 11 positions were obtained for those out of employment.

Our physicians attended and contributed medicine for 60 people. The largest amount given to one family was \$72.60 and the smallest 75c, or an average to all families of \$7.20. This was accomplished with an outlay of \$201.59.

### SOUTH SIDE COMMITTEE.

Number of visits made during the year, 290. Number of adults assisted, 57. Number of children assisted, 73. Or, a total of 130 people helped during the year.

Value of Medical Services rendered during the year, \$622.29; 33 families were assisted and the total amount expended was, \$439.83. Some of the South Side Group have moved away and therefore many visits were made and families assisted of which no record was made.

### WEST SIDE COMMITTEE.

The number of visits made during the year were  
[ Page 164 ]

## Life and Action

330. Entire families relieved, 19, consisting of 24 adults and 24 children. Or, a total of 50.

Clothing, provisions and money were furnished to 50. Clothing was given, without money, to 14.

The League Physicians gave medicine and treatments to nine people. Amount of cash expended per family, \$16.50. The largest amount given to one family was \$173.70, and the smallest amount, \$1.20. To accomplish this there was drawn from the League Treasury the sum of \$306.88.

### FLORENCE HUNTLEY GROUP.

The Florence Huntley Group, an organization supplementing the efforts of the *League of Visible Helpers* in its Charity Work, reports that it now has \$67.30 in the Bank, and the sum of \$4.41 cash on hand for immediate and urgent calls; or, a total of \$71.71.

### RECAPITULATION.

We find there has been expended by the members of the *League of Visible Helpers* during the year, and drawn from the treasury in the city of Chicago, the sum of \$1,032.88; and by the Subordinate Groups, the sum of \$2,094.68. Or a grand total of \$3,127.56.

### CLOTHING DEPARTMENT.

This has proven to be one of the most important assets to the Cause which we are humbly trying to serve. The Indo-American Book Company has kindly given the *League* space and erected shelves on which to display, and given boxes in which to store, the vast amount of clothing which we have received and are constantly giving out to the needy and destitute. That the League

## Life and Action

members may have some conception of this clothing department and the great help it has been to us in our labors for the needy and destitute—permit us to enumerate a few articles contributed to, and distributed by, the *League* members to those who are suffering from the inclemency of the intensely cold weather which has prevailed during the last winter.

We have distributed 48 articles of infants' wear such as bands, pads, little blankets, dresses, coats, etc. We have been sadly deficient in this character of clothing and have been compelled, in a few instances, to purchase some absolutely necessary articles. The *League* will be pleased to receive and distribute any and every character and kind of Infant's or Children's clothing which any kind friend may send us.

Men's and Boys' Clothing. Of these we have given out 701 articles. This includes 43 coats, 49 suits, 64 pairs of odd pants, 41 vests, 50 pairs of socks, 35 pairs of shoes, 24 caps, etc., etc., etc.

We have distributed to destitute women and girls 931 articles of clothing, including 62 coats, 40 street suits, 142 dresses, 50 dress skirts, 55 petticoats, 25 sweaters, 80 sets of underwear, 60 pairs of shoes, 12 pairs of gloves, etc., etc., etc. Or a total of 1,680 pieces of clothing of various shapes, kinds, colors and character.

This clothing department is under the immediate care of one of our beloved employees of the Indo-American Book Company, who graciously and gladly has added this to her other weighty and responsible duties.

Right here the President wishes to thank the thoughtful and generous friends who have contributed this vast

## Life and Action

amount to the *League* for distribution to little children, worthy mothers and fathers who, owing to circumstances in which they find themselves, have accepted (sometimes with tears streaming down their cheeks) these warm and comfortable articles.

This clothing comes from as far South as Montgomery, Alabama, and as far North as Victoria, B. C., and from Wyoming in the West. These articles are cleaned and mended by the givers, thus setting an example of cleanliness and frugality to the recipients.

### PHYSICIANS.

Our physicians have given freely of their services on any and all occasions when called upon by members of the *League*. There is no day too stormy nor night too dark for them to respond to the cry of distress; giving always financially and professionally all that is in their power to do, electrically, osteopathically and chiropractically. Various systems of treatment were freely and gladly given to those who applied, or for whom it was prescribed. A very conservative estimate of physicians' visits, medicines, baths, etc., would be \$1,140.00.

### ATTORNEYS.

Our attorneys have, on every occasion, freely, willingly and gladly given their services when requested to do so by the *League*. They have defended the weak against the strong, brought estranged families together in peace and harmony, rescued those who are treading the downward path, and prosecuted those who have neglected their wives and children.

# Life and Action

## LEAGUE PINS.

There have been 159 League Pins issued to date. Three have been accidentally lost and two surrendered. Therefore, there are now being proudly worn by those entitled to do so, 154 symbols of an organization which your President believes is destined, in the coming time, to cover the civilized globe and teach charity and love to humanity.

## CHRISTMAS GIVING.

Your President approaches this part of his report with added pleasure, because of the munificent and generous help received from the Pleiades Lodge, No. 478 F. & A. M., and the Rose Croix Chapter of the Eastern Star. Some of the officers and members of these two Lodges, knowing our organization was complete, in the true Masonic spirit requested permission to join us in our Christmas giving. They argued that in-as-much as the *League of Visible Helpers* was giving 365 days in the year, they should be permitted to join with us and give *one* day in the year.

The result was that the three organizations joined in their efforts to make this the most memorable Christmas in their history. The *League* was requested to provide the nuts and candy, stockings and toys. The Members of the "*Florence Huntley Group*" made the stockings, and the members of the *League of Visible Helpers* (of the Chicago Group) met in a hall at the Great Northern Hotel, and, with joy and gratitude depicted on the face of everyone present, proceeded to fill 198 stockings with nuts and candy; and these, with 170 baskets, were, on Christmas Eve, distributed by our Masonic friends and



## Life and Action

the *League of Visible Helpers* to those who doubtless appreciated this Christmas offering, but no more than those who were permitted to present them.

The *League*, through the President, takes this opportunity of thanking the splendid men and women of the Rose Croix Chapter of the Eastern Star and the officers and members of the Pleiades Lodge, for the true Masonic spirit exhibited on this occasion.

### AUDITING COMMITTEE.

The members of the Auditing Committee have contributed their labors for the last year and found all the reports, as to expenditures, correct. They have also examined the treasurer's report and found every penny accounted for.

The labors placed on this Committee have been very many and arduous, as will be apparent when it is known that every appropriation, however small, must be examined, audited and vouchers issued and record entered as to dates, amounts, persons, etc.

### TREASURER'S ACCOUNT.

A condensed statement of the Treasurer's account, for the past year, shows there was on hand and in the bank February 2, 1914, the sum of \$2,162.35.

There was received from all sources for Charity during the year 1914, the sum of \$2,205.33, or a total of \$4,367.68.

The *League* paid for Charity during the year the sum of \$900.34.

Checks Nos. 1, 310, 311 and 314 are still outstanding. These checks aggregate \$15.95, which, added to the balance in the Bank, leaves a balance of \$3,483.29.

# Life and Action

## RELIEF COMMITTEES.

We can not conclude this report without acknowledging our indebtedness to those courageous and splendid souls who met together so often, at the call of the President of the *League*, to take into consideration the best methods of meeting conditions constantly arising and being presented to us, in our efforts to alleviate sorrow and suffering afflicting our less fortunate Brothers and Sisters.

This has taken them into homes not always inviting, whose inmates are not always moral and polite; but they have never flinched in following the "Pathway of duty" laid out for themselves, by themselves, because of their knowledge of the "Constructive Principles of Life."

Their duties are infinitely multiplied in many cases because it is not always the amount of money or help given; but rather the Spirit in which it is given. In their quiet, cheerful way, they have soothed the grief of many, relieved the suffering, lifted up the downtrodden and cheered the disconsolate. None but the Great Father and the Great Friends can know the weary miles they have trod during the last year in order to visit and counsel with some poor girl, mother or father; asking not the plaudits of their fellow men and women for so doing, but seeking only the approving conscience.

Help and assistance as given by the *League of Visible Helpers* has been divested of the humiliation which too often characterizes private charity. The experience of the Relief Committees has been that the coldness and frigidity which so often follows institutional, non-intelli-

## Life and Action

gent and ostentatious contributions, have thereby been avoided.

The *League of Visible Helpers*, through the President, desires to express its gratitude to the friends all over the country who have so freely and generously contributed money and clothing of every description. Some of these bundles are from unknown sources, but they are always welcome. The *League of Visible Helpers* is but the agent of these distant friends, and we tender our sincere thanks to them for their thoughtful consideration of their unfortunate Brethren, and for the opportunity given the members of the *League of Visible Helpers* to serve Humanity.

And now, beloved Elder Brother and every fellow worker in the Great Cause, I must draw this report to a close, and in doing so it seems needless to tell you that during the past year the Elder Brother has ever been the President's counsellor and friend. Under his gentle guidance, the *League of Visible Helpers* is growing and spreading and increasing in unselfish, material and spiritual helpfulness to our fellow men everywhere.

Its influence is being felt in every charitable organization where its methods are known; and to the angelic influence of the beloved Florence Huntley-Richardson, who, from spiritual heights, is helping us, and to the watchful care of the beloved Elder Brother must all thanks and gratitude be given. They gave the organization being and committed it to our care. Let us ever be mindful of this confidence and prove that it is not misplaced.

Let us then, dear *Visible Helpers*, everywhere, resolve within our own souls, that the efforts and years

## Life and Action

of unselfish labor of these two *Beloved Teachers* and Emancipators shall not have been in vain. Let us ever perseveringly press forward, onward and upward to aid in bringing to fruition the purpose which brought the *League of Visible Helpers* into existence.

With profound reverence to our *Beloved Teachers*, with gratitude to the Great Father and the Great Friends, for the peace and harmony which have prevailed during the past year; and commending the friends and helpers everywhere, who have so generously assisted us during the past year, to their loving care and protection, I am, believe me,

Yours for the GREAT CAUSE,

Charles Crane



Dear TK: Our fellow Student, Otto Morgenstierne, in Norway, has published an enlarged edition of a treatise on American Reformatories—especially the merit system, the parole and honor systems, the defective delinquent, probation, juvenile courts, etc.

These American progressive methods are almost unknown over here, and their results are being watched with keen interest. Europe is slow in adopting new methods and clings to its old codes and laws. *Punishment* is about all that awaits the criminal, and little more is being done for him.

A warm undercurrent of love for humanity runs all through the author's exposition, and he makes a strong point of the necessity of giving the criminal a sufficient motive to improve. He makes clear the fact that the whole reformatory work is in accord with the Constructive Principles of Nature in Individual Life.

Thus, for the first time, the Great Law has been stated in the Norwegian language in terms of the Great School. It is a seed sown. May it yield Good Fruit in abundance.—Cecelie Gerner.

## Life and Action

### *Of Interest to Freemasons*



THE following letter contains information that should be of unusual interest to our Masonic readers and Friends, as well as to all those who are interested in seeing the onward march of Education in the great broad field of Natural Science, and the spread of Harmonic Philosophy generally.

To those of us who have labored unceasingly for many years to bring to the world a knowledge of the findings of the Higher Science and open to this Western World the doors of the Treasure-House of the Great School of Spiritual Wisdom, it brings a sense of profound gratification to know that their efforts have borne such excellent fruits.

We are especially gratified to know that the truly great School of Freemasonry is awakening to the call of Humanity for "More Light," and that leading Masons all over the western world are aligning themselves with the Great School in its efforts to illuminate the pathway that leads ever onward and upward into the LIGHT.

We are well aware of the fact that there is a so-called "conservative" element in the Masonic Fraternity that looks with disfavor and great concern upon any-

[ Page 173 ]

## Life and Action

thing which appeals to the "Progressive" in the march of human evolution. But the Masonic Order is not alone in its struggle against this element of obstruction to human progress. The same element may be found in every religious, philosophic and scientific movement on earth; and everywhere it is doing all in its power to block the wheels of Progress.

But there is profound comfort in the knowledge that there are men all over the country like the writer of the following letter, and the noble Brothers of his Order to whom he refers, who have their shoulders to the wheels of Progress and are giving to humanity the powerful impulse of their combined efforts toward the LIGHT.

May the Great Father, the Great Friends and Spiritual Helpers of mankind reward them as they so richly deserve.

Here is the letter. Read it. Ponder its meaning and significance and send us a word that will give us added courage to go forward with the *Great Work in America*.

### THE LETTER.

"Editor *Life and Action*: It might possibly be of interest to the friends and readers of your little magazine to learn that in the city of Portland, Oregon, there is at present one Masonic Lodge, one of the finest in the state, that presents to each of its newly admitted members a copy of "*The Great Work*."

About five years ago the present Grand Master of Masons for the state of Oregon, who at that time was a member of the Lodge above referred to, presented a

## Life and Action

copy of "*The Great Work*" to any member of the Order who would apply for the book at his office.

Several of the brethren availed themselves of his generosity; and as a direct result this Lodge now has a number of members who are interested in the teachings of the Great School, and who also believe that no earnest, intelligent and honest man can study the volumes of the *Harmonic Series* without absorbing some of its philosophy, and thereby becoming a better man, and likewise a better citizen, of greater value to himself and his community.

At the beginning of the present year the Lodge passed a resolution directing its Master to present a copy of "*The Great Work*" to each of its newly made members; and to say that the recipients have appreciated this gift from the Lodge would be expressing it far too mildly.

After the close of the final ceremonies and lectures, on the night when the third degree is conferred, the Master, with a few appropriate words, presents the book to the newly obligated brother, and requests him to prepare an analysis of the work, and a promise is exacted of him that some time during his first year as a member of the Fraternity, he will read this analysis to the members in open Lodge.

It is needless to say that it is with great pleasure and expectation that the members of the Lodge look forward to the coming year when some of these reviews and analyses will be forthcoming.

*De Luxe* copies of the book are presented in all instances, for æsthetic as well as practical reasons. "*A thing of beauty is a joy forever.*"

## Life and Action

On one of the fly-leaves in the front part of the book is traced the following inscription, signed by the Master of the Lodge:

“My Brother: In commemoration of your admission into the Masonic Fraternity, this copy of *The Great Work* is presented to you by (Name and Number of Lodge) A. F. & A. M.”

“It is earnestly hoped that it may be an aid to you in your search for Truth and Knowledge.

Cordially and Fraternally,”

Then follow the signature of the Master, and also the date of presentation.

In one of the sister Lodges of this city the Master who, by the way, is serving the second year as Master of his Lodge, has made a present of “*The Great Work*” (*De Luxe* edition) to each brother who has received the degree of Master Mason in the Lodge during his administration.

Without doubt his Lodge, next year, will pass a resolution such as that passed by our own Lodge.

We have heard also that other Lodges are contemplating the same course of action—“*And thus, by an endless Chain of GIFTS shall the Great Work be established.*”

Cordially and Fraternally,

H. A. KIRKLAND.”





# Life and Action

## Rendezvous.

Beloved Elder Brother:



ITH reference to the coming Exposition, it seems to be the consensus of opinion among the Students and Friends out here, that my office would be the most desirable place—all things duly considered—for the visiting Students and Friends of the work to register, on arrival, and make it a sort of rendezvous during the Exposition, where they may meet, or arrange for meetings, and thus provide a means of getting in touch with each other while visiting the Exposition.

There seems to be no other place in the city so conveniently located.

Therefore, if you deem it advisable, you may announce in *Life and Action* the fact that arrangements have been made for all the Students and Friends of the Great School who so desire, to register on arrival, at the offices of C. W. PIKE CO., 22 Battery St., San Francisco, Cal.

The idea is that each Student or Friend, on arrival in the City, go at once to the address given and there register giving the date of arrival, how long the individual expects to remain, where he or she will stop

[ Page 177 ]

## Life and Action

while visiting the Exposition, and such other data or information as may serve to enable the Friends to keep in touch with each other.

I will undertake to provide all necessary facilities to make the rendezvous convenient and comfortable to all who may desire to avail themselves of it for the purposes suggested.

Also, if you think it wise, you might mention in your announcement that, if possible, the Friends arrange to be here during some certain two-weeks period; for we here all feel that if we could have a meeting, such as would conserve the convenience of the majority of the Friends visiting, it would undoubtedly be most interesting and profitable to all concerned.

Awaiting your reply, and with grateful thanks, I am,

Your Friend and Brother,

CHAS. W. PIKE,  
22 Battery St., S. F.

The foregoing letter would seem to explain itself with sufficient clearness and accuracy to make further comment unnecessary.

The general idea seems to me to be most desirable and commendable, and it has my unqualified endorsement.

There is only one point which appears to involve some difficulties, or uncertainties, and that is to determine upon any particular two-weeks period that would be most likely to find the largest number there. There is no way of determining that point, so far as I now can see; and the only way to do is to select arbitrarily

[ *Page 178* ]

## Life and Action

a period, and suggest that all who can do so arrange to be there during that period.

The Exposition opens Feb. 20th, 1915; and, judging from the habits of people of the East and South, it would seem to me that the largest number would more than likely find the time between July 1, and September 1, most convenient.

I will, therefore, suggest the last two weeks in July. Let it be understood, however, that the rendezvous at 22 Battery Street will be open and available at all times during the Exposition, from Feb. 20th to the close.

I earnestly hope this arrangement will result in bringing together a large number of the Students and Friends of the Work in all sections of the country, and that their personal acquaintance will prove to be of great mutual pleasure and benefit.

The pressure of demands of the Work upon me is such that I hardly dare think of taking the time necessary to make the trip to the Coast—and I am not allowing myself to HOPE for the realization of such a pleasure as that would afford me—but I am going to—“*Hold the Thought;*” and if it be possible, without apparent neglect of my personal responsibilities, I will be there during the two weeks designated. This, however, must not be construed as a definite promise to make the trip. I am only telling what I would *like* to do.

With abiding love to all the Students and Friends, and a hearty wish for their health, happiness and success, your Elder Brother,

TK.

[ Page 179 ]

# Life and Action

## A Thanksgiving

*The TK,  
My beloved Friend,*



NE of the cardinal principles instilled into my youthful mind by my prep-school instructor ran like this: “My son, never consider yourself an *exception*.” I have found this admonition a valuable check to the very human tendency to indulge in this or that, when, under the circumstances, all others could not so indulge with propriety. I am about to run rough-shod over the admonition this morning, in obedience to a desire to write a short note of THANKSGIVING to you.

It runs through my mind in this manner: “What right have you to command the time and attention of the Elder Brother? Then, why not? What is he so busy about, anyway?

Answer. He is working for mankind.

Well, isn't it right that he should know that his Work for Mankind is appreciated; and that it is effecting, here and there, the purpose for which he is laboring? If no one ever tells him, how is he to know that his siege guns are hitting the target?

He has a right to know; he *ought* to know; I am one

[ Page 180 ]

## Life and Action

of the targets; the bombardment has been wonderfully effective, and the capitulation of the enemy is unconditional; I have a right to tell him.

The logic seems good; everyone has a right to tell him; the "admonition" is not applicable.

The Elder Brother has a right to receive, but he has no right to respond to individual messages of this kind, because individual responses upon his part disturb the equilibrium that should exist between us in the matter of GIVING and RECEIVING, by further increasing our receipts from him, the which are already far beyond our present ability to balance."

When I began taking stock this morning I found that by far the largest item on the debit side of the life-ledger was the LIGHT, the LIFE, and the INSPIRATION that have come to me through the HARMONIC SERIES. There is light now where once there was mist and cloud and sometimes murky blackness; there is abundant and joyous life now where once there was heavily laden existence; there is never failing inspiration now where there was formerly misgiving, doubt, and fear bordering on despair.

As I have received so am I trying to give, as opportunity offers, and I am surprised at the number of opportunities that come, as well as saddened at the number of those who have eyes that cannot see and ears that cannot hear and hearts that cannot understand.

I feel that you would like to know of the splendid response my class made some months ago to a case of need in our community:

The father of a family of small children was taken with Typhoid Fever some months ago, had a relapse as

## Life and Action

he began to recover, and is still confined to his bed. He was a clerk in a grocery store, with no resources except his salary, and no one upon whom he had a legitimate call for help. I suggested the opportunity for service to my class and instantly they subscribed the sum of \$50 monthly so long as the need exists. It is now the fourth month and the subscriptions have all been paid promptly and individual members of the class have given constant personal attention to the stricken family.

There are those who believe that the man's physical life was saved by the change from despair to courage that came into his heart when his family was provided for. The splendid effect upon the helpers has been not a small part of the good results of the act.

Our people have much to say of "saving faith," and many of them are mortally afraid that they have not "exercised" such faith as will "bring them through" at the last day. According to the Methodist Discipline, "Salvation by faith only is a wholesome doctrine and very full of comfort."

I have been meditating upon the Great School's definition of *Faith*. It doesn't say that you must believe or be damned; that you *must* believe whether you can or not. But it says that faith is a *conviction*, based upon both Reason and Conscience. A conviction is a belief that takes hold of one with a grip of steel, that permeates one's very nature, that is second in point of satisfaction only to knowledge; being founded upon reason and conscience, it can never be forced, it must come naturally. It will always come to every sincere traveler on the road to the South; it may be faint and

## Life and Action

weak when he begins the journey but it will increase in strength and grip as the traveler proceeds.

To be sure, "The Just shall live by faith," for he who does justice and walks uprightly, will have this very "*conviction*" to sustain him when he meets the Lions on the Way. His courage will not forsake him nor will his heart melt when he meets the seeming misfortunes, calamities and disasters of life. He will LIVE through it all in the "*conviction*" that no ultimate evil can come to him, so long as his face is set steadfastly toward the Land of Liberty and Light.

After a while this faith will merge into KNOWLEDGE. How much more satisfying this is than a timid and faltering hope, can be appreciated only by one who has tried them both. Am I forgiven for letting you know what it means to me?

I beg to be always remembered as  
Your loving brother,

P.

### ANSWER.

Beloved Brother: I thank you from the N. by N. E. corner of my Soul, for "running rough-shod" over the admonition of your onetime prep-school instructor, never to consider yourself an "*exception.*" For, in the particular instance you are certainly an "*exception.*"

I cannot believe I am to be denied entirely, and forever, all comfort and inspiration that come to me from a knowledge of the fact that the things I have worked so hard for these thirty years and more have accomplished some small measure of the beneficent results intended for them. True, my own feelings alone

## Life and Action

are by no means all that are to be considered; but they surely have *some small* place in the considerations of value.

Anyway, I thank you for your generous and thoughtful consideration of me, and I assure you that your expressions of personal interest and sympathy have done me good, and made me happier. And I cannot persuade myself that there is any wrong in that; for it has made me stronger and more hopeful of the future than ever before, and is not this good? Yes, my dear Friend, I find that I am just selfish enough to be willing to RECEIVE my share of the benefits, and to enjoy the blessings they bring with them.

I could never tell you, in words, the good it has done me to know of the splendid and truly noble work of your class in the case of the poor father who was taken with typhoid fever and was compelled to depend upon the help of others to care for his family. That was splendid; and I want you to tell your class that they have placed me in their debt for giving me the joy that comes to me from knowing of their generous help to those who suffer and are in such dire need. I am sure they are all happier for having thus extended the hand of true fellowship to a brother in the hour of his need; and in this they have their just reward; but I want them also to know how deeply I appreciate and commend their action, and how deeply I thank them for it.

With abiding love,

Your Friend and Elder Brother,

TK.



# Life and Action

## *Appeal to Patriotism*



We understand that certain measures have been introduced in Congress which, if successfully carried through and enacted into law, will result in the grossest violation of the fundamental rights of every loyal citizen of our beloved country, and establish a precedent that will be difficult to overcome.

We refer to such measures as those discussed in the various newspapers of recent date, whose purpose is to prohibit (indirectly) the free discussion of religion and religious interests, in the public press of our country.

It is well understood, in certain religio-political quarters, that Roman Catholics throughout the country intend to get a bill through Congress prohibiting certain anti-Roman journals from using the United States mails for distribution to their patrons and subscribers.

It makes no difference what journals these religio-political zealots have in mind, nor that *Life and Action* is one of them, nor what particular Church is back of their efforts; the point of *vital* interest is that any such measure strikes at one of the *fundamental principles of our Government*—the freedom of speech, and the freedom of the press to discuss any question that is of inter-

## Life and Action

est to the citizens of our country, or any considerable number of them, and to make use of the natural channels of distribution provided by our country to all its citizens, and for which they are assessed.

We feel that the time has come for action; and, indeed, if this violation of our sacred rights is to be prevented, *definite* action must be taken at once by every individual who appreciates the meaning of "LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS."

To that end, we suggest—yea, *urge*—every reader of this article, every Friend of *Free Speech and a Free Press* to write at once to your Representative in Congress, urging him to *vote against*, and *work against*, any measure seeking to exclude from the U. S. Mails any publication discussing or criticising any Church, religion, creed, dogma, doctrine or policy. Do this *at once*, for time is of the utmost importance.

Once let such a measure become a law of the land, and we are no longer a government "of the people, by the people and for the people"; but a government "*of Rome, by Rome and for Rome*"—and the *Roman Catholic Church!*

*Write to your Representative TO-DAY!!*



## Life and Action

### *Easter Offerings*

When during the Christmas Holidays the Indo-American Book Company presented to the reading public Volume I of the "QUESTION BOX," we had no idea this little book would become so useful and so popular in so short a time.

It was prepared at the urgent request of the students and readers who wished answers to the many questions, asked the TK, in a more condensed and concrete form than had been set forth in the magazines; and where, also, they could turn to them instantly.

Since this first volume was issued there has been an insistent demand for Volume II, and to satisfy our many readers and friends, Volume II of this series will be issued in time for the Easter Holidays, April 4.

It will be in outward form, an exact duplicate of Volume I, with perhaps a few pages more, or less, and will, like the other, sell postpaid for \$1.00 per copy.

### *The Spirit of the Work*

Ever since the first article on "The Spirit of the Work" was given to the public in the April-May issue of "Life and Action," 1912, Students, Friends and Readers have requested us to print in book form, for ready reference, that, and the succeeding articles.

We at last, to meet the demand, have deemed it wise to do so; and we hope to have Volume I of this series ready for distribution for the Easter Holidays.

It is unnecessary to speak of the great good, moral effect, scientific data and great fund of information with which these articles abound.

We do not hesitate to state, without fear of contradiction, that these articles have been productive of profound and lasting benefit to our many readers everywhere.

This volume will be printed on P. M. Text paper, bound in Interlaken cloth, and will sell, postpaid, for \$1.00 per copy.

### THE BRIDGE BUILDER.

An old man, going a lone highway,  
Came at the evening, cold and gray,  
To a chasm vast and deep and wide.  
The old man crossed in the twilight dim,  
The sullen stream had no fear for him;  
But he turned when safe on the other side  
And built a bridge to span the tide.

"Old man," said a fellow-pilgrim near,  
"You are wasting your strength with building here;  
Your journey will end with the ending day,  
You never again will pass this way;  
You've crossed the chasm deep and wide,  
Why build you this bridge at evening tide?"

The builder lifted his old gray head—  
"Good friend, in the path I have come," he said,  
"There followeth after me today  
A youth whose feet must pass this way.  
This chasm that has been as nought to me,  
To that fair-haired youth may a pitfall be;  
He, too, must cross in the twilight dim—  
Good friend, I am building this bridge for him!"

—*Selected.*

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"Fools deride. Philosophers investigate."

# Life and Action

The Great Work in America

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No. IV

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## Question Box

By The TK

QUESTION—If it is true that all physical matter has a spiritual counterpart, then how is it possible for a spiritual being (a disembodied man for instance) to pass through a wall of physical matter—as stated in "*Bridging The Great Divide*"? In that case we should have two spiritual bodies (that of the wall and that of the man) occupying "the same space at the same time"—which is said to be a scientific impossibility.

ANSWER—It is not scientifically accurate to say that "All physical matter has a *spiritual* counterpart." The term "spiritual" is not scientifically correct in this connection. It should read: "All physical matter has an *ethereal* counterpart." In this case the apparent discrepancy at once disappears, and we do *not* have two bodies of the same refinement occupying the same space at the same time.

But it is literally and scientifically possible for two *spiritual* bodies to occupy the same space at the same

[ Page 189 ]

## Life and Action

time; in exactly the same sense that sand and buck-shot (poured into a gallon measure together until the vessel is full) occupy "the same space at the same time."

For, there are differing degrees of refinement of particle in *spiritual* matter, exactly analogous to that in *physical* matter. In this case, two differing grades of spiritual matter may occupy a spiritual vessel at the same time, just as sand and buck-shot may occupy the same physical vessel at the same time.

You must not forget that the world of spiritual matter has its analogies all the way through, to the world of physical matter. It is not, however, scientifically accurate to call the counterpart of physical matter "spiritual." The term "*ethereal*" is the correct one to employ. And this correction alone, I trust, will remove what appears to you to be a mistake in the statement you refer to. The ethereal counterpart of physical matter is much less refined in particle than is the spiritual body of a man, or other human being.

Why, then, is it that a spiritual man cannot pass through the physical body of a living human being on the physical plane? Because it is already occupied by the *spiritual* body of the human man to whom it belongs.

QUESTION—Of the two "Pathways," we are told that they are not mere figures of speech, but realities, scientifically established. This obviously applies to the description of the results attained by those who travel these respective "Paths"; but are we to understand also that the designations "North" and "South" are

## Life and Action

literal, or merely figurative to illustrate opposite directions, as “upward” and “downward” are commonly used? Or, are these specific directions by visible indications of the points of the compass that can be perceived by those who have sufficiently advanced upon the Path to the South?

ANSWER—They are mere figures of speech to indicate opposite directions. Their scientific value has reference only to the results attained by those who travel the respective Paths.

QUESTION—The following I ask most reverently, and not in the attitude of a critic, for I well know that the words are those of profound wisdom, the utterance of the Great School. Near the conclusion of the Prayer—“We shall hope one day” . . . halts me momentarily, when I repeat it. Surely it does not mean that we must defer our beginning to *hope*, till some future period. Can the word “shall” be omitted and preserve the full meaning of the Prayer to the Great School?

ANSWER—It is just possible; but I hardly think so. It is evident, to me, that you have been giving to the word “shall” a meaning not at all intended by the School, or the Great Friends. It was I who formulated the ancient Prayer into English expression, and I did so to express the following concept received from the Great Master:

“Be our Friend.....; Be our Helper.....; Lead us.....; Point us to.....; Bear with us.....; Do these things for us, and we shall hope that at sometime

[ Page 191 ]

## Life and Action

in the future we may be able to stand with YOU, "In the midst," etc.

That is the present interpretation of the ancient intent of the Great Friends, and it was given to me by the Great Master who was, and still is, my Instructor, Brother and Great Friend. It seems to me that I have given it literal and exact expression in the formulation as you find it on the closing page of "*The Great Work*." And if I am correct in this, the word "shall" could hardly be omitted without giving to the entire expression a slightly different meaning from that intended.

QUESTION—Can you deduce anything from the following, which appeared to be a real and vivid personal experience on my part; or, was the whole affair purely imaginative? Some weeks ago a young lady, a relative, passed out of the physical; her last hours she appeared to be in a deep sleep. For about two hours before her breathing ceased, I saw with perfect distinctness and clearness what appeared to be a bright man kneeling close beside her with outstretched hands, as if waiting to bear her away. Another man appeared bearing an antique water-jar on his shoulder. He poured the contents over her and her physical body began to dissolve and detach itself from the spiritual within. All this experience was dissociated from the actual physical surroundings. The situation of the "vision" was that of a sunny meadow; and the dying girl was lying under a small tree standing alone near the middle of an open ground. I did not see the passing of the spiritual body either in the "vision"



## Life and Action

or the reality. The "vision" was clearly apparent all the while until very near the end; the actual cessation of her breathing came suddenly and unexpectedly.

ANSWER—Such experiences are not so infrequent or uncommon as they might appear to those who are unfamiliar with psychic phenomena. There are comparatively a large number of people everywhere who have psychic experiences more or less analogous to this one you have described. But because of their fear of being misunderstood, or of being adjudged insane, or "queer," they keep them from even their closest friends and relatives. And they are, perhaps, wise in so doing; for the majority of mankind are, as yet, too unfamiliar with experiences upon the psychic plane to be able to give them an unbiased consideration.

Your experience was not a mere imagination, but a genuine psychic experience. It was the result of the efforts of some of your spiritual friends who were present on the spiritual planes and who desired to convey to you some definite and convincing evidence of their presence and their interest. They knew of your psychic development and doubtless endeavored thus to convey to you a message of sympathy, or symbolic lesson of some kind which they hoped you would understand.

The exact meaning they sought to convey to you is not entirely clear to me; but it would seem, at least, to convey the message of assurance that the passing spirit would not be left to wander alone in the spirit world, but would be received and cared for by those who understand the meaning of the transition and were ready and willing to serve "those who need."

The symbolism of the antique water-jar and the dis-

## Life and Action

solution of the body is susceptible to various readings; but I shall not assume to determine which, if either, is the one sought to be conveyed to you. It is, perhaps, sufficient for you to have the definite assurance that the experience was not a mere imagination on your part, but something entitled to be classed as a "personal experience"—even though its exact meaning may not, as yet, be clear to you, or to myself.

QUESTION—Is the "City of Life" (p. 437, "*The Great Work*") an actual city in appearance and characteristics, or rather a land, or environment?

ANSWER—There are many "Cities" upon the spiritual planes of life; and they are all "real" in both appearance and characteristics. To the individual who is passing from this physical life and first glimpses any one of them as he emerges from the "Valley of the Shadow," it is to him a "City of Life"—or even *The* "City of Life"—until he becomes sufficiently acquainted with his new environment to know that there are other Cities in the new country of his spiritual nativity.

From all of which you will understand that in the particular instance to which you refer, the expression "City of Life" was employed figuratively, in that it was used in a general sense, to designate the fact that all who pass from this life of earth into the spiritual world may rightfully expect to behold a "City" in that new World of Life—and that, to him, it will be a real "*City of Life*."

QUESTION—Recently I was present at a lecture on the subject of the "Signs of the Zodiac," or at least  
[ *Page 194* ]

## Life and Action

covering that theme. At one point the lecturer hesitated for some time, and looked down at the table as if consulting a manuscript. Just then I saw, standing on his right side and talking in his ear, the astral body of a man in Hindoo attire. Once more the lecturer became fluent as his astral visitor tapped him vigorously on the shoulder, at short intervals. After some twenty minutes the astral form sat down, in the chair to the right of the lecturer, and in a few moments thereafter the lecturer closed his address.

The next day my wife met him on the street, and asked him, rather unceremoniously, who his astral friend was. He appeared to be greatly astonished that anyone could see him, and stated in reply that it was his *guru* whom he always summoned when he was in need of help. I learned later that two other persons present at the lecture saw the same astral individual, or *guru*.

Now I have in no way cultivated or used my former subjective sight and hearing, for some six years past; but does the fact of my having this sight, unsought and unexpected, indicate that I was in a subjective condition at the time?

ANSWER—No, it does not necessarily indicate *that*; for with one who is LIVING THE LIFE from day to day, as you have been doing all these years to the best of your abilities, it is possible for you to develop *independent* vision at almost any time. As you will remember, I have told you positively, and without qualifications, that one who is *living the life* is all the time developing spiritually along constructive lines; and that in due time he will grow naturally into the use of his

## Life and Action

spiritual senses normally and independently. The very fact that you have been *living the life* during these six years, is definite and positive evidence that you are *not* developing *subjectively*; and hence, the experience was a normal and independent one.

But you reply, it came to you *unsought and unexpected*; is not this proof positive that it is not independent—in other words, that it is subjective?

No! The first development of independent vision comes unsought. From that point forward you must learn to control it—to open your spiritual eyes and shut them at your own *will*. And this may take a little time and practice, just as every other new achievement does, in order to use it with facility and ease. But if you go on *living the life* without a lapse of any kind, you need not fear subjective development; and in a very short time you will have gained absolute control of your spiritual senses, and thus have achieved independent spiritual vision. I congratulate you on the progress you have made in the right direction.

QUESTION—I understand that the *guru* above referred to is still in the physical body. In that case, was the lecturer necessarily in a subjective condition, under the hypnotic control of the *guru*?

ANSWER—No, not *necessarily*; but from what you have told me of the dishonorable conduct of the lecturer, it follows beyond all question, that *in this particular case* the relation was hypnotic, and the lecturer was in a subjective condition at the time.

QUESTION—Among many New Thought writers the idea is held so persistently that to those who earn-

[ Page 196 ]

## Life and Action

estly desire things, whether it be Truth, or a more specific knowledge applicable to their own personal needs, the "Great Universal Reservoir of Knowledge" will, somehow, automatically supply the need—much as a reservoir delivers water to points of a lower level, if the connection is made. The teaching seems to be, in effect, that knowledge will come without effort, other than the mere "sending out of the desire" for it. That, in fact, seems to be the way in which most of the New Thought writers get their material for publication; for, in most cases it is apparently nothing but mere assertion, with no reference whatever to any authentic source of knowledge. This feature, somehow, is distasteful to one who is accustomed to seeing people acquire their knowledge, on the plane of material science, only through laborious effort. The terms "Spirit of Truth" and "Spirit of Knowledge" are often used by modern New Thought writers.

Do these claims of the New Thought apostles have any basis in fact, as verified by the Great School; and is this a modernization of the idea of the Holy Spirit and its manifold activities, as recorded in the Bible?

ANSWER—Only to the mind that is prepared to receive it is knowledge *ever* accessible. To the searcher after knowledge an earnest *desire* is one of the fundamental prerequisites of its obtention. But that is not *all*. To *desire* must be added *personal effort*. Add to these also an Intelligence capable of receiving and assimilating knowledge, and we have the elements that are essential to the acquisition of knowledge. Omit any one of these and we have taken from the foundation a support that will cause the downfall of the superstructure, sooner or later.

## Life and Action

I am aware of the fact that there has grown, in this country at least, among those who think along certain metaphysical lines, the idea that DESIRE alone constitutes a power sufficient in itself to draw to it whatever the Soul in which it exists can clearly and definitely conceive. For illustration: *Desire* wealth—with a desire that holds within itself sufficient intensity, continuity, determination, hope, expectancy, faith, certainty, and the elements of Nature will fall into line with that desire and bring its materialization into actual results.

I do not know, however, that these who hold to such views are correctly known and designated as Students of New Thought, or "New Thinkers." Perhaps you may be right in so designating them—I am not sure, however.

Of this, however, I am sure, namely, that they omit from the formulary of their findings, some of the fundamental elements that are necessary to the acquisition of the results they seek. "*Seek*, and ye shall find; *knock*, and it shall be opened unto you," are the doctrines taught by the Master, are they not? But in the very fundament of each declaration is contained something more than simple *Desire*. To *seek* means to put forth the personal effort necessary to the accomplishment of that command. To *knock*, also means to *do* the thing that will bring the result desired.

Of course, *desire* precedes the act in each instance; but it is just as true that the *act follows* the desire in every instance. In other words, it requires both the desire and the personal effort in line with that desire, to accomplish the end sought. And finally, there must

## Life and Action

be an Intelligence capable of receiving the thing sought, and making the right use of it in the economy of Nature.

QUESTION—Can you explain to me what caused the difference between Cain and Abel? I have asked several ministers of the various religious denominations, but am unable to obtain anything definite or satisfactory.

ANSWER—Your statement comforts me. I am glad to know that the ministers you have consulted have been so frank and so honest with you. My own personal experience with the ministry has been such as to suggest that they do not always differentiate very carefully between the things they know, those they assume to know, and those they only believe. And this apparent general lack of careful differentiation on their part has had a tendency to shake one's faith in their wisdom, or their integrity. It would be far better for the Cause of Truth, if all those charged with the responsibilities of Teachers and Ministers, would also charge themselves with the responsibility of differentiating at all times, most carefully, between their knowledge, their assumed knowledge and their beliefs. The Members of the Great School *try* to do this. I have *tried* to do it in all that I have given to the world in definite published form, but I am not sure that I have always succeeded.

I cannot answer your question. I do not know. I have noted what seems to me to be an interesting fact in this connection, however, and which may not be out of place in this connection. It is this: In the course of my life I have come into the closest and most intimate

## Life and Action

personal friendship and acquaintance with five different pairs of twins; and in every instance they have represented the very antithesis of each other in point of the fundamentals of human *Character*. In each pair one has stood for honesty, loyalty, gentleness, kindness, sympathy, courtesy, and all that is beautiful, true and good in human character; while the other has stood for dishonesty, disloyalty, rudeness, harshness, cruelty and discourtesy.

The antithesis in these instances has been, if anything, even more pronounced and marked than has been observable among other members of the same families.

From the viewpoint of heredity, astrology, environment and what is known as the Law of Individual Development, there would seem to be some unknown quantity that enters into lives of twins—something that would almost seem to overrule all the known elements which enter into the development of the ethical individuality.

It may be, however, that my own personal observations are not sustained by the broader experience of mankind. That is, my own observations may, perhaps, be *exceptions* to the general rule (if, indeed, there is a “general rule” governing humanity in this regard).

I have a *theory* which would appear (*to me*) to account for this rather remarkable phenomenon, but I shall not state it here, lest it might be misconstrued as an effort on my part to answer your question—after having admitted my ignorance on the subject.

QUESTION—One noted teacher said: “Boy is 40% play, 40% fight, 5% work and 5% religion.” A num-  
[ Page 200 ]



## Life and Action

ber of prominent educators claim that the "boy age" is a savage period; that then it is natural for him to destroy property and life; in other words, he is but a small *savage*. What place, if any, have play and amusement in the Constructive Process? Is it true that, do what we will, every boy *must* pass through this *savage* period?

ANSWER—It may be that the percentages 40%, 40%, 5%, 5%, above suggested are justified by observation; I do not know. But I am convinced—from years of close touch with boy-life, and from having been a boy myself at one time in the "dim and distant ages"—that "play" is as truly a part of the average boy's nature as it is a part of the average kitten's life and nature. And I am convinced also that it must be taken into consideration in the development of any wholesome and normal course of development of the boy to the man, through educational processes.

By actual personal experience I have demonstrated, in other years, that through a proper appeal to the playful, fun-loving side of boy's nature, a very large percentage of that which ordinarily passed with him for "*work*," can be transferred to the account of "*play*," or at least "*entertainment*," without in the least detracting from its value to him as a part of his "*education*," and at the same time the pleasure and joy of his life may thus be many times multiplied, without detriment to him in any way.

But a proper understanding of this side of *boy nature* will make clear to any man the fact that the average boy is no more a "Savage" than is the average *man*. In truth, the examples which most influence boys

## Life and Action

toward "savagery" are those set them by MEN. The average boy is influenced by nothing so much as by his desire and ambition to be a "*man*." And the *kind* of man that fixes the general trend of his character is the man who exercises the largest influence over his daily life and habits. IF that man is, in his own life and conduct, essentially a *savage*, the boy soon yields to his influence and becomes a "little savage," as he is so often designated.

But, on the other hand, if the man who holds that vital place in his life is, in his essential nature and conduct, a gentleman, a true nobleman, a man whose life is an inspiration to the beautiful, the true and the good, —you can depend upon it just as truly and securely as before, that whatever there may be of the *savage* in his nature, if any at all, will soon disappear, and he will grow steadily and surely toward the ideal of his ambitions, and become a man who, in turn, will become an ideal and an inspiration to other boys in the years to come.

The spirit of "*play*" in the boy is natural, and it can be turned to good by those who understand the method; and by a proper appeal to that side of his nature, it is possible to smooth the pathway of boyhood wonderfully, and open to him possibilities of legitimate enjoyment which are unknown to the average boy of today. And all this may be accomplished without in the least violating the fundamental principles of Morality and Service, for which the Great School and its Work stand.

You have opened a question of the most profound and vital importance, and it is one that is justly en-

## Life and Action

titled to the honest and earnest consideration of every loyal American Citizen; for it is a question that goes directly to the very foundation of all true and loyal citizenship. I trust you will give it further consideration, as well as do what you can to bring it to the consideration of your fellow-men and students.

QUESTION—On page 406 of the G. W. these words occur: “For this reason, if for no other, it will be observed how vitally important it is that each individual in the physical body should understand how to exercise voluntary control over the Magnetic Element of his own organism.” My question is: Can you inform one just how this can be done without a special training therefor?

ANSWER—No, I cannot explain the process sufficiently, through this medium, to make it entirely clear enough for all practical purposes. There are some phases of the subject that demand careful psychic study. But after the fundamental principle is entirely clear to you, it would be possible for you to go on and on indefinitely, until you have entirely mastered the subject. This is one of the subjects I am holding in abeyance until I shall be able to present it fully and completely, in book form. Be patient, and I will get to it in due time,—if my life is spared.

QUESTION—Matter is (a) Physical, (b) Ethereal, (c) Spiritual; Have I An Ethereal body?

ANSWER—Yes. It is, however, generally designated as *Magnetic*.

## Life and Action

QUESTION—"For in the Tribunal of Nature he is in a Court of Absolute Justice, from whose jurisdiction there is no possible change of venue, against whose decrees there are no injunctions nor stays of execution, and from whose Judgments there are no appeals." Now, how can this be made to harmonize with the 7th Beatitude: "Blessed are the merciful; for they shall obtain mercy."?

ANSWER—Only by a proper understanding of what constitutes "*Mercy*."

QUESTION—How do you account for the differences in intelligences of different people?

ANSWER—I don't. I have some ideas on the subject, however, which have come to me as a result of my discussions of the subject with the various Great Friends and Members of the Great School. Some of these ideas are as follows: (a) There is an essential and inherent difference in the mental individuality of any one man from all others, just as there is an essential and inherent difference between the individuality of his physical organism and that of each and every other man in all the universe, so far as we know. If this idea be correct, then I might answer your question by saying that I account for the differences in intelligence by the simple suggestion that "All men are essentially different, from the beginning." In other words, we see that men are different from each other in their physical bodies, their physical powers, their looks, and their sizes and shapes, and that this suggests that there is a general principle of "Differentiation" which runs through all nature—

[ Page 204 ]

## Life and Action

thus accounting for the differences of Intelligence along with the differences of individuality and personality, only *because it is so*. (b) There are those who account for the differences to which you refer, by what they understand as the *Law of Reincarnation*—or re-birth into this physical life many times.

QUESTION—How do you account for an idiot?

ANSWER—Again I must plead “Not Guilty.” I do not account for Idiots. I can, however, conceive that there may be imperfect physical organisms. In truth, we see about us almost every day, men and women whom we term “Dwarfs,” because of certain defects in their physical bodies that make them misshapen. Various causes may be assigned, affecting the foetus of the infant during its prenatal life. In the same way it would seem possible that the brain of the unborn child may be subject to similar abnormal conditions, resulting in its virtual “dwarfing” to such an extent that it may cease to be an instrument of voluntary service to the individual intelligence and Soul to whom it belongs.

Much may be said on this subject, most of which, however, would be speculative and of little or no scientific value.

QUESTION—Is the connection between us and our dear ones in the spiritual world so close that they are conscious of what we do and, especially, of our grief for them?

ANSWER—Yes, under ordinary conditions.

[ Page 205 ]

## Life and Action

QUESTION—Does our grief for them affect them unpleasantly, or painfully? If so, how?

ANSWER—Yes. In precisely the same way *you* are painfully or unpleasantly affected by the grief of one of your *loved ones on this side* of life. In addition to this, there are certain magnetic attractions between us here and our loved ones *there* which may, under certain conditions, bind the spiritual loved one to earthly conditions in a way to interfere with its liberty of individual progress in that life.

QUESTION—The ancients and certain Schools of Modern Thinkers hold that the primal elements are earth, air, fire and water, and that these four things play a very important part, not only in our physical bodies and elsewhere in physical matter, but also in man's psychic constitution. If water plays as important a part in the psychic world as it does in our physical bodies (of which, I understand, it constitutes over 90%), it must surely be worthy of considerable attention. I have read somewhere, that he who drinks much water thereby strengthens and feeds the astral body. I have repeatedly read how important a part personal cleanliness plays in spiritual unfoldment; and I have read how the neophytes in the Ancient Mysteries were required frequently to bathe, and how this ceremony of ablution, or lustration, is symbolized in different Masonic Degrees. I have been informed also that it is easier to observe certain psychic phenomena close to the water than elsewhere. May I ask for some information as to what part water does play in psychic unfoldment and phenomena?

ANSWER—That which the Great School designates  
[ *Page 206* ]

## Life and Action

“The Vital Element of Water,” is, indeed, a most important element in the process of Spiritual Unfoldment, as well as in the production of certain so-called “psychic phenomena.” It is for this reason that water forms so large and important an ingredient of a proper system of dietetics for the Student who is devoting himself to the work of Spiritual Unfoldment. It is for this reason also that water is so freely used as a cleansing element through its application to the physical body in baths and ablutions, recommended by Members of the Great School to their Students in the course of their regular instruction. In the process of genuine “Materialization,” as this is accomplished by the Great Masters, it is chiefly the element they obtain from water that they use in “clothing upon” the spiritual form sufficient physical material to bring the form within the range of physical vision.

QUESTION—I have before me a volume entitled “Hinduism in Europe and America,” by Elizabeth A. Reed, A. M., published by G. P. Putnam’s Sons, 1914.

The author is openly a partisan of modern orthodoxy, and appears to find little worthy of praise in any of the cults of India. Of importance to the Great School, is the matter under Chapter IX, “Hinduism and Christianity,” in which about five pages are devoted to an alleged exposé of the author of “The Unknown Life of Jesus Christ.” It is claimed that the whole story of M. Notovitch is a fabrication, and that in order to give the matter a “thorough sifting,” Mr. J. Archibald Douglas, a professor in the Government College at Agra, made a visit to the Himnis monastery, and had an inter-

## Life and Action

view with the "Superior," a venerable man who had been so long in office that he must have been the man interviewed by the Russian, if there had been any truth in his story. The old chief is said to have pronounced the whole matter "Lies! Lies! Lies! and nothing else." Prof. Douglas satisfied himself that "no Russian with a broken leg had ever been there, and no such document had ever been in the convent, or had been heard of there."

"A sufficient statement was made out, and it was then sworn to by the Chief Lama in the presence of Archibald Douglas and Mr. Shamwell Joldan, the late postmaster of Ladakh, and the official papers were sent to Prof. F. Max Muller."

It is the writer's understanding that the Indo-American Book Co. does not assume responsibility for the story of M. Notovitch, and yet the Great School, no doubt, has evidence which makes the story seem plausible, at least. The writer is by no means convinced of the fraudulency of the story of M. Notovitch, yet it cannot be denied that the alleged exposé affords formidable ammunition for critics, and it occurs to the writer that the Book Co. may wish to make its position clear before much damage to the Cause of Truth can be wrought by orthodox critics of the type quoted.

ANSWER—You are entirely correct in assuming that the Book Co. does not assume any responsibility for the story of M. Notovitch; and it made that fact known at the time it first decided to handle the book. In making this statement, however, I do not wish to lend any force whatever to the alleged "exposé" of M. Notovitch to which you refer. I wish, on the contrary, to concur with you in your statement that you are by no



## Life and Action

means convinced of the fraudulency of the story of M. Notovitch.

In truth, I want to say in this connection, that there is a Record of the life and work of Jesus in India. It constitutes a part of the Records of the Great School. I have seen that Record. And it was because of this fact that I was led to recommend to the Indo-American Book Co. the publication, or circulation, of M. Notovitch's book, "The Unknown Life of Jesus Christ"—after disclaiming any definite knowledge on the subject. And while the Book Co. has made its disclaimer, as suggested, I want to say in this connection, that I am fully convinced that M. Notovitch did have access to *some* document which gave him an account of the subject which does not radically differ, in substance, from the main and vital statements contained in the Record of the School to which I have referred. True, they are not identical; and in some points there are differences which I am unable to account for. But there are enough vital points of agreement to establish, in my own mind, the fact that M. Notovitch did have access to *some* document purporting to be a story of the Life of Jesus in India. The story he has published contains so many points of agreement with the ancient Records as to convince me beyond all question, that M. Notovitch did not fabricate the story himself. It would be almost miraculous for any man to fabricate such a story, in such general agreement with the ancient Records, without having seen a record of *some kind* containing the principal points of vital importance to the general outline of the story.

I am not in position to pass intelligently upon the

## Life and Action

merits of the "exposé" which Mr. Douglas and Mr. Joldan are alleged to have made. I am impressed, however, by the seeming fact that they were not entirely unbiased nor unprejudiced, but may have had a motive sufficient to destroy the merit of their report.

But even if it were shown beyond all question that M. Notovitch was never crippled in the manner stated by him, or that he was never at the old monastery named, I should still believe that he had been in position to consult *some* document which contained a partial record of the actual life and doings of Jesus while in India. And I should base this conclusion upon the facts which I have hereinbefore stated. In other words, I cannot believe that he was capable of fabricating such a story as his book contains, even if I believed him dishonest enough to be willing to do such a thing.

QUESTION—What can it be that makes me feel so broken-hearted when I think of Jesus? I do not give up to it, lest it may be emotional mediumship. Even now, I can hardly resist the impulse to weep, but I will not yield to it and the feeling will soon pass and may not return for months, or years, or possibly never. It came over me at the funeral of my old-time S. S. teacher, last winter, and I wept almost hysterically while my present teacher held my hands and tried to quiet me. It was *not* sorrow for my departed friend; moreover, I had the distinct feeling afterwards that the impulse was due to some outside psychic influence; it came so suddenly, with the music, the casket and the flowers, that I could not resist it, although I am not at all the "weepy" sort, ordinarily.

[ Page 210 ]

## Life and Action

ANSWER—You were still sufficiently sensitive, as a result of your former psychic experiences and condition, to open the way for your former spiritual associates and “guides” to reach you subjectively; and they availed themselves of the opportunity to remind you of the fact that under certain conditions they still could exercise some small measure of influence over you. If the experience serves to stimulate your determination to travel the “Road to the South” in future, you need not be sorry it came to you. You have done splendidly in so far overcoming the effects of the former years of your subjective development, and I trust you will continue in the constructive pathway until this one remaining “weepy” impulse shall return no more.

QUESTION—“*The Crucifixion by an Eye-Witness*” has been under consideration and criticism by the Board of Managers of our Public Library. They have retired the book from circulation for the present. I agreed to forward the criticism to you; and if not contrary to your principle, and you have the time, we will appreciate a comment from the Editor-in-Chief.

ANSWER—As I have explained in a number of personal letters to inquiring correspondents, since the little book was published:—The copy of the book came to me from the source and in the manner stated in my foreword. Every statement therein made by me was and is literally true, so far as my own part in its publication by the Indo-American Book Co. I had never seen nor heard of the book until it came to me from the lady who found it among the Masonic archives of her father, after his death. It so impressed me at the time that I

## Life and Action

set in motion an inquiry for the purpose of ascertaining if other copies could be located. I placed an order with each of a number of the leading Antiquarian Book Houses throughout the central and eastern parts of the U. S. After months of diligent effort on their part they each reported to me that no other copy could be found. This fact still further impressed me with the possible value of the MS. In the course of my researches I located one of the printers who got out the book from the MS. furnished; and from this printer learned that he had suffered a good deal of annoyance at the time of its publication, or immediately thereafter, at the hands of certain members of the Church that opposed its publication. As I now recall his statements, it was because of this annoyance that he finally had the book suppressed and the plates destroyed. He was under the impression that every copy was destroyed. In this, however, I have since learned that he was evidently mistaken; for in the course of three or four years after its publication by the Indo-American Book Co., I had located one other copy of the same edition. About the same time, however, I also learned that a German edition of the same work was published, and that copies of it could be obtained from a house in Milwaukee, Wis. I obtained a copy of the German edition, and by careful comparison satisfied myself that it was either a German translation of the English text, or possibly of the Latin from which the English was translated. Or, that the English copy may have been a translation of the German text.

All these facts came into my possession long after the publication of the English edition by the Indo-

## Life and Action

American Book Co., and for this reason could not be given to the public at that time.

It was, however, made clear at the time, that the book was again published and given to the world (with such information as could be gathered at the time), simply and solely for what it might be worth to each individual reader.

There is no doubt in my own mind that some of the criticisms of your Board of Managers, at least, are just and that, for this reason, the public should be informed of that fact as far as possible. Even so, I am not quite able to understand why the book is retired from circulation by your Board. If the mere fact that a book contains errors, or false statements, is ground for its retirement, then it seems to me that if the same rule were applied to all the other books in your library, you would come out with a very small library. Doesn't it so appear to you? It has been said that the Author of the standard *History of England* openly and unhesitatingly admitted that his final corrected edition contained some 5,000 errors, or more. And yet, it is not only in virtually every Public Library in the country, but is accepted as the *highest Authority*.

I am not making a plea for "*The Crucifixion by an Eye-Witness*," even though I do not believe it would disgrace many other volumes that sit upon the shelves of your Library, if it sat beside them. I may, perhaps, be pardoned, however, for the feeling that your Board of Managers has assumed a rather heavy responsibility if it holds itself bound to retire from circulation all books that fail to meet the standard of *Truth*. Do you not think so?

## Life and Action

QUESTION—Is Magnetic Healing by the “Laying-On-Of-Hands” a commendable practice?

ANSWER—It all depends upon the METHOD employed. There is a Constructive method, and there is a Destructive method. The former is “*commendable*”; the latter is *not*.

QUESTION—In the ancient sacred book of India, the *Bhagavad Gita*, Krishna is made to say that “All sins are consumed in the fire of Spiritual Knowledge.”

The Christian Religion also teaches the “Forgiveness of Sins.” The desire for forgiveness of sins, both Eastern and Western, is based, no doubt, upon man’s “*desire to escape the consequences of wrong doing.*” Yet, underneath, there seems to be a philosophic Truth not evidenced upon the surface.

Is it possible, by a growth in Spiritual Knowledge, to fulfil the great Law of Compensation indirectly, in a short or long time, it depending upon the quality and the quantity of our “Gifts” to the general good, by the means of “Good Works,” prayer, meditation and an attitude of helpfulness and Love to All?

In this way might it be said to be a forgiveness of sins, or that they have been consumed in the fire of Spiritual Knowledge, developed by a personal effort on the part of the sinner? Would the individual who had been injured be compensated or, the wrong righted, according to the Law of Cause and Effect, in like manner, soon or late, in conformity with a similar law of acceleration or retardation, it depending upon his own personal effort?

The Great Work says that fortunately for us Nature

[ Page 214 ]

## Life and Action

does not demand payment in kind. Surely, that is some consolation. The question is, can we pay our debts at once, or must we carry the burden of them through the ages, until the "other fellow" is ready to receive them at our hands, or render us our due, personally?

What does Natural Science say about it?

ANSWER—Each act of every individual which affects others has a twofold aspect, viz.: (a) Its relation to and results upon Society (or the individual *in* Society). (b) Its relation to and results upon Nature (or upon himself as a part of Nature).

Insofar as his acts affect *others*, his "Sins" may be forgiven him; because that is an aspect of life which concerns only himself and others. Society, as such, has the right to determine the equities between individuals—wherever the individuals do not have that exclusive right. Wherever the individuals themselves are in position to determine the equities, they may adjust any and all matters involving their mutual relations—even exercising the right to "*forgive*" each other their "*Sins*"—wherever harmony between them may thus be restored. And thus, by mutual consent, the account may be squared and personal responsibility satisfied.

But Nature's penalties are fixed and immutable. Nature will not, nay—*cannot* "*forgive*" him his trespasses. The Law *must* be fulfilled. Every act of man sets in motion certain influences that go on and on indefinitely, until by the law of Cause and Effect the account is squared, and both Nature and the individual are satisfied.

Through Spiritual Development and the acquisition of Knowledge, the time comes in the life of every indi-

## Life and Action

vidual man and woman, when all the impulses and inclinations of the individual Soul set towards Righteousness, towards Nature's fulfilments. When that time comes in the life of the individual he has passed the "*Line of Victory*" and "*Sin*" no longer concerns him. He has met all of Nature's demands upon him as an Individual, and has established absolute Harmony in all the realms of individual being. But he has done so by "*working out*" the Law's demands, and accomplishing its Fulfilments; and *not* by evading them nor avoiding them.

In this latter aspect and phase of life there are no "Indulgences" by means of which man may purchase immunity from the Law's demands. Here his "Sins" are sure to "find him out," soon or late, and when they do he alone can expiate his Sins.

"Who shall abide in the tents of the Lord? Who that may dwell in his holy Hill? He that hath clean hands and a pure heart!"

And this does not mean "He whose MONEY may enable him to buy a seat in the Tabernacle of the Lord." It means "*Clean hands and a pure Heart.*" Nothing less will suffice, nor satisfy the Law's demands.



### A SUGGESTION.

The Holiday season is now at hand, and while all of our Friends will, of course, take one or more of our publications with them, to read and study while on their vacations, we wish to suggest to them, that they also take with them, a few copies of "Life and Action," and also a copy of our latest Catalog, which we shall be pleased to send (free of charge) to all who make application.

[ *Page 216* ]



# Life and Action

## *Morality and Religion*

BY J. D. BUCK, M. D.



THE relation of Morality to Religion has been frequently referred to in these papers as incidental.

It is now proposed to examine this relation more intrinsically in order to discover the true nature and value of both morality and religion.

We come first to Morals and Dogma. Literally, a Dogma is a *formulated doctrine or teaching*.

In this sense, and so far it is not offensive. As a formulated *belief* or an article of *faith*, it may aim to apprehend, and finally to comprehend principles and truths.

A dogma is formulated by man. It aims at agreement or consensus of interpretation, and also aims at harmony, and cooperation.

It is thus that organizations of religious bodies arise.

It is not that essential truths, and laws of nature, are thus discovered or formulated; but the *explanation*, meaning, and use of these that give life and action to dogmas.

It is then that authority comes in as to the promul-

[ Page 217 ]

## Life and Action

gation, and acceptance of the interpretation agreed upon.

As a background to all this, stands the “*Supernatural*,” drawn from “*Inspiration*”, “*Revelation*” and “*Miracles*”, and these are used as *authority* for the Dogma.

Argument always leads to contention, strife, disagreement and finally to disruption, schisms, sects and “*heresy*.”

To avoid all this, the *Dogma* is backed by *Authority*, which aims to *enforce* it by *fear of vengeance* and *persecution* in some form.

The aim thus to unify beliefs and cut off argument and differences in opinion and interpretation, transforms dogma into “*orthodoxy*,” and finally into *despotism*.

To define and uphold this despotism, inheritance and conservatism finally lead to the claim of “*Infallibility*”, and make heresy exceedingly dangerous, as authority to interpret and dogmatize include authority to punish unbelievers and to ostracise and destroy heretics, “*by the Grace of God*” and for the glory of “*The Church*.”

No religion and no Church has ever long remained free from this ecclesiastic category.

Romanism and Protestantism differ here only in degree.

Give to any such Ecclesiasticism (claiming authority to dogmatise) political power, and it becomes more hostile to man and destructive to civilization than anything known as Barbarism.

Barbarism can appeal for power only to brute force and numbers, while *Dogmatism* appeals to that vein of

## Life and Action

Ignorance, Superstition and Fear, which even intelligence and education can eradicate but slowly, owing to man's ignorance of his real nature and destiny.

Recognize just here, man's "Inalienable Right to Life, Liberty and the pursuit of Happiness", leading to Freedom of Conscience and the recognition of Personal Responsibility, and we have prepared the way for essential Morality, the building of character by personal effort and the growth of the soul.

The decay of the great Religions of the world begins when dogma, belief, creed and ceremonial over-ride Morality. Morality is their foundation and the thing alone for which they were born and exist to make men better.

This divorce of Morality from Religion through creed and Dogma, leads only to Superstition, and the decay of Religion.

The greatest historians have declared that "It is the function of Religion to Kindle moral enthusiasm in Society at large."

"Christianity" says T. K. G. Green in his *Prolegomena to Ethics*, has no other function or value than as an aid to morality." "All the great religions of the world—Buddhism, Confucianism, Zoroastrianism, Judaism (reckoning historic Judaism as beginning with the great prophets of the ninth and eighth centuries, B. C.), Christianity and Islam—began as moral reforms." In short, in the words of Wellhausen—"Morality is that for which all other things exist: it is the alone essential thing in the world: the really constructive and regulative forces in history are in truth moral ideas and convictions" (Quoted from Prof. P. V. N. Myers—"History as Past Ethics"—p. 3—Introduction).

Ecclesiastics will claim that with the "Ten Com-

## Life and Action

mandments" supplemented by dogmas as to obedience and authority, the Church sufficiently safeguards Morality, but History does not verify such a claim.

The whole contention of the School of Natural Science and the appeal of the Great Work in America is for Scientific Morality as the foundation of all higher evolution, based upon the "Constructive Principle in Nature".

This appeal is to the individual, to his own intelligence, as experience and personal effort.

There is no massing of numbers, no organized cult; and with demonstrations under definite law, in place of the appeal to ignorance, superstition and fear upheld by dogma and authority.

The enlightenment and uplift of the individual comes before the "Glory of God" and "Mother Church."

We may call it practical religion, or "Living the Life", after the manner of Jesus the Christ.

This issue has been definitely formulated by a Master of the Great School as follows:

"From the dawn of civilization to the present moment, two active and opposing forces have been engaged in deadly conflict over the destiny of human intelligence.

"One of these has ever been the unfaltering, courageous and consistent champion of individual life, individual liberty, and individual happiness. The other has, with equal consistency and persistency, sought to dominate and control the life, intelligence, and conscience of the individual and subject him to intellectual bondage and servitude.

"The one has openly fostered the spirit of freedom and independence, as a basic principle of individual and

## Life and Action

organic human life. The other, has covertly sought to reduce the individual to the status of a mere instrument in the hands and under the domination and control of an aggregate organic will and desire.

“The one has dignified and emphasized the individual intelligence and appreciated its value to both itself and society. The other has persistently ignored the great fundamental fact of Nature, that the *individual in his own right, as such*, is invested with certain infeasible attributes, and certain inalienable rights, privileges and benefits which must be respected.

“The one has recognized the fact that man’s value to *himself*, as an individual, is the only sure and true measure of his value as an active, living factor, in the social organism of which he is a part. The other has proceeded as if upon the assumption that man has but one value, namely, his value to the great aggregate body of which he is a part, and that his value, even in that capacity, is measured by the degree to which his individual will, intelligence and conscience are subject to the domination and control of that aggregate body.

“The one develops individual Intelligence, Courage and Perseverance, and a sense of Individual Responsibility, through the power and process of a broad and liberal education. The other commands obedience and subjection through the power of Ignorance, Superstition and Fear.

“At the very cradle of humanity these two forces arrayed themselves in an irrepressible conflict. At that point the struggle began. From that point forward, throughout all the subsequent ages, even to the present time, it has continued unabated. At no time, within the

## Life and Action

limits of authentic history has the conflict reached a more critical stage than in this, the dawning of the twentieth Christian century.

“And who are the contending parties to this vital conflict?

“Broadly and abstractly speaking, they are Light and Darkness; Truth and Falsehood; Construction and Destruction; Life and Death; the Widow’s Son and the Ruffian. But more specifically and concretely, they are the two most powerful organic bodies of intelligence upon earth, together with the individual intelligences who have *voluntarily* arrayed themselves upon opposite sides of the two great principles involved in the struggle.”

It may thus be seen that the Great School of Natural Science makes clear and specific the Freedom of the Individual, and the rights of individuals, while exact and Scientific Morality is always and everywhere the measure of the Individual.

Furthermore, there can be no coercion, constraint, or even persuasion about it.

Every individual must choose for himself and come of “his own free will and accord,” and his progress depends solely upon himself, determined upon proficiency in all his previous work; no favors shown, no “fixing the returns”, or changing the records except by still further “proficiency” due solely to his own efforts on constructive lines.

The “Inalienable rights” of each, moreover, are measured solely by the discharge of Duty and Personal Obligation.

It may thus be seen, that with every great religion  
[ Page 222 ]

## Life and Action

known to man the neglect, perversion, or overthrow of Morality, is both immoral and unreligious, and leads to the destruction of Religion itself, as demonstrated by all History.

Religion exists for Man, and not Man for religion.

Immorality fills Religion with Superstition, and Fear till it becomes a nightmare of the soul.

Morality crowns "pure and undefiled Religion" with peace and Joy and glorifies its beneficence to man.

"The Great Work" defines Religion as "The *application* of the Facts of Science, and the Conclusions of Philosophy to individual life and conduct."

Religion thus becomes the crown of life while Morality is the Foundation.

Together they evolve *Christos*, the Master. The Master is not "Supernatural", or "Miraculous", but a *deliberate creation*, under both natural and Spiritual Law.

Morality and Religion working thus together in perfect concord, become creative and constructive like nothing else known to man.

It has previously been shown how morality applies to Economics, Socialism or Sociology, as the Law of Harmony and construction, promoting peace and prosperity through justice, equity and right; and preventing confusion among the workmen.

This construction and upbuilding is the "Design" of the Grand Architect of the Universe on the Trestle-board of Creation and human Evolution.

We have not only the liberty, but it is our *sacred Duty* to require that Religion, like Economics and Socialism, shall be a Builder, and not a destroyer; a Redeemer, and not a Jagganath of man.

## Life and Action

It is the Great Work in America undertaken by the School of Natural Science to formulate, illustrate, exemplify, and demonstrate, these Laws and Principles of Universal Nature, and of the Divine Intelligence.

The Masters of this School tell us that age after age their Fraters have demonstrated every proposition for centuries.

This Demonstration results in actual Knowledge, and is their only claim to Authority, and the formulary and "Lineal Key", appeal to Intelligence, and enable others to follow their example and arrive at the same goal.

One must be dull indeed, or superficial and insincere to misinterpret their meaning and mission.

It is not only a matter of free-choice with every beginner or neophyte, but this freedom is the prerequisite, and the first step.

Allegiance to Truth, and Loyalty to Self, and one's highest convictions, are the passport that open the first gate, and give "the right knock."

Many, otherwise intelligent people, seem unable to distinguish clearly between Religion and Superstition. They are apt to claim that their own religion is true, and all others superstition.

When, therefore, the test of exact Science-Demonstration—is applied to Religion, it is regarded as impertinent or sacriligious.

One needs, therefore to become familiar with the Great School's definition of Religion so as to test it at every step.

"Religion is the *application* of the Facts of Science, and the conclusions of Philosophy, to Individual Life and Conduct."

[ Page 224 ]



## Life and Action

Science, persistently analyzes, weighs, measures, demonstrates and records the facts and the laws.

The aim of Science, according to Professor Huntley—is “to discern the Rational Order that pervades the Universe”. The Divine Architect, the Builder and the Universal Intelligence are the same.

What but Law and Order could we expect from Universal Intelligence?

The completion of Science is therefore the foundation of Philosophy. They are One, and q-e-d is a synonym for Truth.

Now that which is recognized as Science in the world to-day has not accomplished all this, and it will be rejected and repudiated by Theologians as Materialism, and hence irreligious.

This is because Modern Science has confined itself so largely to Matter and Energy on the Physical plane.

Science is a *Method* of investigation, not simply a body of Facts and Laws.

The achievements and demonstrations arrived at by the methods of Science we call *Knowledge*.

The Great School of Natural Science *employs* the Scientific method to every plane in Nature, and every department in the life of man, physical, moral, mental, psychical and spiritual. Hence, both the Physical Scientist and the Theologian will hesitate and protest at this point.

To the question—“If a man die shall he live again”—the average Scientist will reply “I do not know, I am trying to find out.”

The religionist will reply, “I believe he does; my Faith assures me of the fact, without a doubt” while the

## Life and Action

Master of the Great School answers: "There is no death, only transition." "I have demonstrated this fact in my own experience by functioning consciously and independently on both planes, the "here" and the "hereafter," the Physical and the Spiritual.

It may thus be seen that Morality and Religion are concordant departments in the Science of Living. They supplement each other and lead us to the Truth.

Of course there are many people with pride of intelligence who will declare that this is "all bosh" without giving it further thought or any careful consideration or investigation.

These are quite within their rights and privileges, and certainly not among those who "come of their own free will and accord."

When the Life and Mission of Jesus are studied in the light of the Great Work all mystery and Miracle begin to disappear.

Many were "*called*" and few "*chosen*." The Messianic Life was simple, unpretentious, kind, forbearing, loving, uplifting. In other words, Scientific, and exact Morality pervaded it all.

Jesus said, "Follow thou me; my yoke is easy and my burden light." He took a little child and "set him in the midst" to illustrate the "Living the Life" of the disciple.

And yet theologians and ecclesiastics have wrangled and split hairs over it for nearly two thousand years, and wandered farther and farther from the "New Commandment."

The plague spot in all this journey in the wilderness is the neglect, confusion, or violation of Morality as

## Life and Action

taught by Jesus and promulgated by the Great School in America to-day.

Just as the "Enemy of all Righteousness" crucified Jesus, so has it tried again and again to destroy the author of "The Great Work" here in America, who claims nothing for himself, but says—"read the message, and use your own Intelligence and Judgment."

When, therefore we line up Economics, Scientific Socialism, and pure and undefiled Religion, with the Constructive Principle in Nature, from the alembic of truth, *Morality* is the *Elixir*, the *Alkahest* the "Philosopher's Stone" turning all baser metals into shining gold.

All through the Middle Ages and back almost to the beginning of our era, the Alchemists were in evidence, and the "Elixir of Life", and the Transmutation of metals were sought as the Great Secret, or the *Magnum Opus*.

In many instances it was claimed as a fact that life could be indefinitely prolonged, and that baser metals could be transformed into the purest gold.

In other cases, a spiritual and symbolical meaning was intended, like the transformation of "sinners" into "saints", and the regeneration of the life of man. Generally, the symbol was mistaken for the thing symbolized.

I am referring to this Alchemical Secret covering long life and the making of Gold, for the reason that it is the source from which the church drew its dogma of Transubstantiation, converting the bread and wine into the *actual* body, and blood of Jesus, making every communicant a cannibal, and justifying it as a dogma to be enforced by the symbolical saying of Jesus.

Millions accept this dogma, and a few are superstitious enough to *actually* believe it.

## Life and Action

The transformation of a wicked or vicious life into one of Morality is thus sophisticated by folklore, fable, and superstition, while immorality continues.

This is illustrated in the case of a man arrested in the act of murder.

When asked by the Judge if he killed the man, knowing how useless it would be to deny it, he replied that he did.

When asked why he killed him, he replied—"For his money." When asked if he got any money, he said, "No." "What did you get?" asked the Judge. "Some bread and meat", he replied. "What did you do with it?" inquired the Judge. "I ate the bread," he replied. "You ate the bread; what did you do with the meat?" "I threw it away," replied the murderer. "Why?" inquired the Judge. "Because it was Friday," replied the prisoner.

It may be thus seen how dogma and superstition can take the place of morality, or efface it altogether with Ignorance, Superstition and Fear, or "atone" for sin by *pence* and penance, even for *anticipation* of crimes and wickedness, such as the *Indulgences* that led to the Protestant Reformation.

No honest and intelligent discussion of Morality and Religion can avoid these great issues.

We need only to state the facts and pass on.

They who regard Scientific Morality as an enemy of religion, instead of its foundation, are certainly within their rights so long as they do not seek to *enforce* their beliefs upon others. It then becomes a matter of public safety.

Morality is Constructive, while Immorality or immorality in any form is Destructive.

## Life and Action

Murder of heretics has often been declared to be "doing God service", and called *Religion*.

After all the foregoing Considerations, the spirit and purpose of the Great Work in America should be easily discerned.

It is a work of Education.

It deals directly with the Individual.

It helps the Individual to help himself.

It neither proselytes nor dogmatizes.

It leaves the Student free to accept or reject every proposition without constraint or criticism.

It does not organize, but *associates* students by interest and sympathy in a common cause.

It appeals to the Progressive intelligence of the age.

It regards Nature as the "Garment of God" or the handiwork of the Universal Intelligence, manifesting through Law, Order and Harmony.

The "supernatural" is the creation and habitat of Superstition.

It makes clear the distinction between the Construction and Destruction; Evolution and Devolution; Morality and Immorality; the road to Happiness and the road to Despair. It makes personal Effort the road to Knowledge, and personal Experience the road to power. It shows Free Conscience to be the Light within the soul, and the measure of Personal Responsibility.

It shows Free Will, or Rational Volition to be the *Dynamo* of all conscious and intelligent action on Constructive lines.

These laws and principles if apprehended by intelligent individuals and put in action in all Social Problems, justly result in Harmony, Fraternity, "Brotherly Love, Relief and Truth."

## Life and Action

When the Great Work thus involves and enlists the cooperation and support of the *Great Intelligent Middle Class*, they will, as an aggregate of intelligent, moral and just individuals, hold the Balance of Power, and push civilization, cooperation and evolution, forward, to the exclusion of all meaner things.

Poverty, Pestilence and Famine would be but a relief of Barbarism.

Crime and Insanity would disappear.

The Gates of Gold would be open to every soul, and the "visible helpers" clasp hands with the Invisible, and vie with each other in promoting the comfort, well-being and happiness of all.

Whether this *Golden Age*, this "Second coming of the Messiah", is *worth while* each Man and Woman must judge for themselves, and "choose this day"—or *some day*, whom they will serve.

This is the *Magnum Opus* dreamed of and worked for for ages by the "Sons of Light", "The Great Friends", the "Elder Brothers" who have demonstrated the "Good Law," the "Constructive Principle in Nature," and passed to their reward on the Spiritual Plane.

"The wise and peaceful ones live, renewing the Earth like the coming of Spring; and having themselves crossed the ocean of embodied existence, help all those who try to do the same thing, without personal motive."

Aggregations of men constituting a "Hierarchy," with authority over spiritual things, or a King who rules "by the grace of God" and holding themselves as above the law, with special privilege and plenary or imperial power over the masses, are enemies to civilization and the progress of mankind.

[ Page 230 ]

## Life and Action

They almost invariably keep the people in ignorance, and govern them by fear, and have been an incubus to all Liberty and progress since human history began.

“The Progressive Intelligence of the present age” is slowly undermining both Priestcraft and Imperialism; setting the people free, and educating them to demand their rights; do their duty; and build the Great Republic, wherein the rights and happiness of all shall be secured.

What Imperialism can do in slaughter and barbarism is now being demonstrated in Europe as never before in the history of the human race.

Religion and Ecclesiasticism have been absolutely impotent, even to modify barbarism, reveal mercy, or prevent wholesale slaughter.

It is Christian nations that are involved, each praying to God for success, and giving thanks for any and all triumph in slaughtering their Christian neighbors.

Not only morality and every so-called “Christian charity and virtue” are ignored, but humanity itself is outraged, and diabolism given full sway.

Nor is the Social Status here in America safeguarded from injustice and domination, though Imperialism and Clericalism are not recognized on the surface.

Secretly and surreptitiously they are working night and day for dominance and power.

Nothing but Education in the Constructive Morality outlined herein can keep the Patriot in power, and safeguard our Liberties.

We are far nearer social conflict and political upheaval here in America today than was Europe six

## Life and Action

months ago from any sign or surface upheaval or indication.

The pity and the real danger lie in the fact that the great majority of "good citizens" deny the danger, while indifferent or ignorant of the signs of the times and the real issues involved.

If Religion is "the greatest thing in the world," and a safeguard of civilization and progress, it certainly ought to be a World-power to prevent public calamity.

But it is just here that Religion has failed, because it has put dogma in the place of duty, and Miracle in the place of Morality.

To reform injustice and promote social progress, we must reform our religion, and go back to the Nazarine, and His essential morality and humanity.

The "Glory of God" cannot be promoted through the ignorance, poverty and degradation of man.

Emotion and sentimentality are short-lived, and in no sense Constructive as Morality.

One may weep over the crucifixion of Jesus two thousand years ago, and forget to be kind and charitable to his neighbors; or slaughter them as "Heretics" for the "greater Glory of God" as Ecclesiastics have done for ages.

Even Protestantism has segregated mankind into numberless Sects in place of uniting them into a great Universal Brotherhood, according to the "New Law" of Love given by Jesus. Which do you think Jesus would appreciate most, to be lauded and proclaimed as *Very God*, or to be taken as an exemplar of the Law of Love, in no supernatural sense, and see the Religion that bears his name liberating and enlightening his

[ Page 232 ]



## Life and Action

brother man, and securing equal rights and happiness to all?

*Infallibility* at Rome, based upon the Imperialism of Jesus, and backed up by dogma, anathama and persecution, is the apotheosis of Despotism, Immorality and Irreligion; and the death of "Pure and undefiled Religion," as lived and taught by Jesus.

The "Progressive Intelligence of the Age" is slowly wending its way back to Jesus, and pausing at every step to comfort the sorrowing, feed the hungry, and bind up the wounds of the broken-hearted.

This is the Greatest Work ever conceived or promoted by man.

It is, indeed, Messianic.

Man's ignorance of his spiritual nature here on earth has led him into devious ways, and made him the victim of Dogma and Despotism, by which he has been exploited for ages, kept in ignorance, and given over to Superstition and Fear.

Nothing else dies so hard, or is so relentless and cruel, as Ecclesiastic Despotism. The bloodiest and most cruel wars known to history have been at its command.

Modernism includes everything that enlightens and uplifts mankind, and sets him free.

Between the oligarchy of wealth, the Despotism of Imperialism, and the "Divine Right" of Popes and Prelates, man is ground as between the upper and nether millstones of barbarism.

Liberty, Enlightenment and a Free Conscience can alone restore the rights of man, with Morality as the guide in building Character, guarded by conscience, and

## Life and Action

man to his Inalienable rights and lead him onward and upward in the higher evolution of the soul.

Nothing that fails at this point deserves the name of Religion, nor less than the condemnation and execration of mankind.

We are at the dawn of a new day that is to usher in the Golden Age.

The opportunity and the Joy of Service are transcendent, when we give as we have received, and pass to larger opportunity and higher service.

Man will no longer worry or be in doubt over his own salvation, or regard the future with fear and dread, when he has consciously and earnestly entered on the Path that leads upward into the perfect day.

Mystery, uncertainty, perplexity and fear will have given place to Living Faith, while personal effort, self-control, and simple human kindness will have transfigured the "improved animal," or the "splendid blonde beast" into a *Super-Man*, indeed.

This is the aim, and these are the Ideals of the Great Work in America today.

The supernatural will have disappeared with the last superstition and Miracles will no longer safeguard Ignorance and Fear.

This is the "new Man" and the "new Woman" in the New Age after *Kali Yuga* has been transformed into the Golden Age of Brotherhood through Morality and Service.



# Life and Action

## *Announcement*

Through channels that are entirely constructive, and in harmony with the Spirit of the Work, the Great School has come into possession of a magnificent property which it desires to place at the convenience of the Students and Friends of the Work—and their Friends—and their Friends' Friends—until such time as we shall determine to put it to other and better service for the Great Cause.

The property lies one mile from Oconomowoc, Wisconsin, in the most picturesque and beautiful spot that can well be imagined. It consists of 28 acres of land that have been improved to the extent of over \$650,000, until it is in the condition of a most perfect and ideal Park, virtually surrounded by water in the form of "Lake Labelle," Wis.

The improvement that is of most value and importance is a residence building on the most ideal spot on the estate, overlooking the lake, consisting of some 30 rooms or more, beautifully decorated and fitted for occupancy.

It has occurred to us that, for the present, and until further notice, the place might be opened to the Students and Friends, as a Rest Resort, where they can

[ *Page 235* ]

## Life and Action

have every possible convenience, in the ideal environment for enjoying rest, recreation, recuperation, and the spending of their summer vacations—with their families and friends.

As all know who are acquainted with that part of the state, there is a most beautiful and picturesque series of small lakes, along the shores of which are any number of the most beautiful and elaborate and expensive summer residences of wealthy families who have located there solely because of the ideal beauty of the country.

The property that has come into our possession is known as "Edgemoor," and was the Dupee estate. It is one of the most elaborate and complete homes, as well as the most beautiful and ideally situated, around the entire system of lakes.

The place is beyond the power of description in words. Even the photographic pictures of the various ideal spots upon the estate give but a very faint suggestion of the reality. We have been there, and speak from actual experience.

Our intention, therefore, is to open the Home, "Edgemoor," to the Students and the Friends of the School and Work, as a sort of "*Rest Cure*"; where they can come and have every facility for rest, recreation and enjoyment, and whatever help they may need in the way of improving their health, and at the same time keep within a reasonable expenditure—all things duly considered.

We shall have physicians and the best trained nurses in attendance, for those who need their help, and we believe we can thus offer inducements that cannot be duplicated anywhere throughout the entire country.

## Life and Action

We shall be ready to accommodate a limited number of the Friends by July 1, and soon thereafter can increase our facilities to accommodate a considerable number.

By this method we hope to be able to receive enough income to help us bear the expense of maintenance, and at the same time give to the Friends pleasures and benefits which they cannot possibly receive anywhere else on earth—at the present time.

We suggest to all the Students and Friends who have any desire to take advantage of this opportunity to make their plans as early as possible, and write to “Wm. R. Nedella, care Edgemoor, Oconomowoc, Wis.,” for full information. Mr. Nedella is the Business Manager of the place, and will be glad to respond promptly to all inquiries.

We feel that there is nothing we can say that would do justice to the beauty and splendor of the Home and its wonderful grounds; and that no one who can go there will find it possible to be disappointed, other than most pleasantly and agreeably.

The fishing in the lakes is said to be excellent, and there is a great amount of boating of all kinds for pleasure. For those who want rest and quiet, we can conceive of no more ideal spot anywhere.

And as a Health Resort, we believe that it cannot be surpassed.

Earnestly hoping the Friends will respond to this invitation and avail themselves of the opportunity, and with all good wishes for their health and happiness, we remain,

THE EDITOR-IN-CHIEF.

[ Page 237 ]

## Life and Action

### IF WE ONLY UNDERSTOOD.

If we knew the cares and trials,  
Knew the efforts all in vain,  
And the bitter disappointment,  
Understood the loss and gain—  
Would the grim, eternal roughness  
Seem—I wonder—just the same?  
Should we help where now we hinder?  
Should we pity where we blame?

Ah! we judge each other harshly,  
Knowing not life's hidden force—  
Knowing not the fount of action  
Is less turbid at its source!  
Seeing not amid the evil  
All the golden grains of good;  
And we'd love each other better  
If we only understood.

Could we judge all deeds by motives  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives—  
Often we would find it better  
Just to judge all actions good;  
We should love each other better  
If we only understood.

RUDYARD KIPLING.

# Life and Action

## IMMORTALITY.

Immortal life is something to be earned,  
By slow self-conquest, comradeship with pain  
And patient seeking after higher truths.  
We cannot follow our own wayward wills,  
And feed our baser appetites, and give  
Loose rein to foolish tempers year on year  
And then cry, "Lord, forgive me, I believe,"  
And straightway bathe in glory. Man must learn  
God's system is too grand a thing for that.  
The spark divine dwells in our souls, and we  
Can fan it to a steady flame of light,  
Whose lustre gilds the pathway to the tomb,  
And shines on through Eternity, or else  
Neglect it until it glimmers down to death,  
And leaves us but the darkness of the grave.  
Each conquered passion feeds the living flame;  
Each well-borne sorrow is a step towards God.  
Faith cannot rescue, and no blood redeem  
The Soul that will not reason and resolve.

ELLA WHEELER WILCOX.

# Life and Action

## AN EASTER THOUGHT.

Resurrection waits not on death nor the grave.  
For life knows not the one, neither does it enter the  
other.

The resurrection of life's Easter morn is that time,  
that place, when the resurrection Power of the Soul—  
the Will, unfolded through the highest self mastery and  
unselfish, loving service, bursts the bars of the entomb-  
ing lower self, with all its appetites, passions and de-  
sires, and allows the real, the Higher Self, to rise un-  
fettered, and rein in conscious realization of its one-  
ment with the Divine.

This it is to know in full the gladness of Easter joy  
and the rest, the peace, the power that comes from the  
Life within. This it is to realize the life that is ever-  
lasting.

May it be yours this Easter tide to know in full the  
joys of your life's Easter morn, and catch the radiant  
light of this truth.

M. ARMALLYA.

## SOUL QUESTIONINGS.

You ask me, Dear, with lifted eyes,  
Now filled with wonder and surprise,  
To tell you what death's meaning is,  
And when I answer: what is life?  
You lightly laugh and turn away;  
Then, sadder grown, come back and say:  
My Love, I do not know.

MARY O. SMITH.



# Life and Action

## LIFE AND DEATH.

So, he died for his faith; that is fine—

More than most of us do.

But stay, can you add to that line

That he *lived* for it, too?

In his death he bore witness at last,

As a martyr to truth.

Did his *life* do the same in the past,

From the days of his youth?

It is easy to die. Men have died

For a wish, or a whim—

From bravado or passion or pride—

Was it harder for him?

But to *live*—every day to live out

All the truth that he dreamt,

While his friends met his conduct with doubt,

And the world with contempt.

Was it thus that he plodded ahead,

Never turning aside?

Then we'll talk of the *life* that he led;

Never mind *how* he *died*.

—ERNEST CROSBY.

## THE PURPOSE.

Over and over the task was set;

Over and over I slighted the work,

But ever and alway I know that yet

I must face and finish the thing I shirk.

Over and over the whip of pain

Has spurred and punished with blow on blow;

As ever and alway I tried in vain

To shun the labor I hated so.

Over and over I came this way

For just one purpose; oh, stubborn soul!

Turn with a will to your toil today,

And learn the lesson of *Self-Control*.

—ELLA WHEELER WILCOX.

[ Page 241 ]

# Life and Action

## FRIENDSHIP.

(Schiller. Tr. by Bulwer-Lytton.)

Few rules suffice the Mighty Architect,  
O Friend!—So out upon the thinkers small,  
Forging the dull laws that their pains dissect!  
A single wheel impels the springs of All,  
Matter and spirit—yea that simple Law  
Which, called Attraction, here, my Newton saw.

This taught the spheres, slaves to one golden rein,  
Their radiant labyrinths to weave around  
Creation's mighty heart; this made the chain,  
Which, into interwoven systems, bound  
All spirits, streaming to the Spiritual Sun,—  
As brooks that ever into ocean run!

Did not the same strong mainspring urge and guide  
Our Hearts to that eternal bond of love?  
Linked to thine arm, O Raphael, by thy side  
E'en I would win to that bright goal above;  
And, through perfection, mine own soul complete  
For that last light where all perfections meet.

Happy, O happy—I have found thee—I  
Have out of millions found thee, and embraced;  
Thee out of millions, mine—let earth and sky  
Return to darkness, and the antique waste—  
To chaos shocked, let warring atoms be,  
Still shall each heart unto the other flee!

Do I not find within thy radiant eyes  
Fairer reflections of all joys most fair?  
In thee I marvel at myself—the dyes  
Of lovely earth seem lovelier painted there;  
And in the bright locks of the Friend is given  
A heavenlier mirror even of the Heaven!

## Life and Action

Sadness casts off its load, and gayly goes  
From the intolerant storm, to rest awhile  
In Love's true heart, sure haven of repose;  
Does not ev'n joy, tormented by its smile,  
Impatient seek to merge itself and die  
In Friendship's eloquent and beaming eye?

In all Creation did I stand alone,  
Still to the rocks my dreams a soul should find.  
Mine arms should wreath themselves around the stone;  
My grief should feel a listener in the wind;  
My joy—its echo in the caves should be!  
Fool, if ye will—Fool, for sweet Sympathy!

We are dead groups of matter when we hate;  
But when we love we are as Gods! Unto  
The gentle fetters yearning, through each state  
And shade of being multiform, and through  
All spirits lower than the Sire of all  
Moves the same impulse to the godlike thrall.

Lo! arm in arm, through every upward grade,  
From the rude Mongol to the starry Greek  
(Who the fine link between the Mortal made  
And Heaven's last Seraph)—everywhere we seek  
Union and bond—till in one sea sublime  
Of Love be merged all measure and all time!

Friendless, the Maker ruled his lonely sky;  
He felt the want—and thus created Soul  
To glad his bliss; Though never the Most High  
Saw his mate nor equal in His wondrous whole.  
Toward Love, their source, all souls attracted flee;  
And from that chalice foams Infinity.

# Life and Action

## WHY AND WHEREFORE?

I know not whence I came,

I know not whither I go,

But the fact stands clear

That I am here

In this world of pleasure and woe,

And out of the mist and murk

Another truth shines plain—

It is in my power

Each day and hour

To add to its joy or its pain.

I know that the earth exists,

It is none of my business why,

I cannot find out

What it's all about—

I would but waste time to try.

My life is but a brief, brief thing,

I am here for a little space,

And while I stay

I would like if I may,

To brighten and better the place.

The trouble, I think, with us all

Is the lack of a high conceit;

If each man thought

He was sent to the spot

To make it a bit more sweet,

How soon we could gladden the world,

How easily right all wrong,

If nobody shirked

And each one worked

To help his fellows along.

Cease wondering why you came;

Stop looking for faults and flaws;

Rise up to-day

In your pride and say:

"I am part of the first great cause,

However full the world,

There is room for an earnest man;

It has need of me

Or I would not be—

I am here to strengthen the plan."

—A FRIEND OF THE WORK.

# Life and Action

## THE GATEWAY.

The Gateway we call death is but a stile  
So placed by nature in a darkened aisle  
That we must pass alone, in single file.

Through Stygian darkness we weep and pray  
With much misgiving on our lonely way,  
When lo! we pass into eternal day.

Thus, when our souls from out our bodies riven,  
And we awake with loved ones there in heaven,  
We gain fruition of His promise, given.

And when you see them all in bright array  
A little child will cling to you and say,  
“*Dear Mother, I was with you all the way.*”

—CHARLES FAUSTIUS WHALEY.

## INVICTUS.

Out of the night that covers me,  
Black as the pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.  
In the fell clutch of circumstance  
I have not winced nor cried aloud;  
Under the bludgeonings of chance  
My head is bloody but unbowed.  
Beyond this place of wrath and tears  
Looms but the horror of the shade,  
And yet the menace of the years  
Finds, and shall find me, unafraid.  
It matters not how straight the gate,  
How charged with punishment the scroll,  
I am master of my fate,  
I am the captain of my soul.

—WILLIAM ERNEST HENLEY.

# Life and Action

## MILE-STONES.

*November 20th, 1913.*

I can write no lamentations  
On the years that lie behind;  
I have treasured up no heartaches  
In the background of the mind;  
I have left the ghosts of yesterday  
For the Life that lies before,  
And cremated all the stubble  
So it can vex no more.

I waste no time repining  
Over tombstones of the past,  
For I see the silver lining  
Of the clouds that run so fast;  
But I never try to stay them,  
For more are on the way,  
So I close the dark of yesterday  
In the sunshine of to-day.

Life is just a moving picture  
And we see as in a glass—  
The sorrowful and tragic,  
As the figures rise and pass;  
So what's the use of weeping,  
For before our tears are dry,  
There comes another picture  
With a rainbow in the sky?

Of all the constellations  
In the glorious fields of space,  
I love the best—the Pleiades  
With the Polestar in its place;  
So I keep my eye upon it  
And pull toward the goal,  
With the Polestar as my magnet  
Shining deep within my soul.

—J. D. BUCK, M.D.

# Life and Action

## A BOY'S DOG.

No, siree, that dog won't bite.

Not a bit of danger!

What's his breed? Shore, I don't know;

Jest a "boy's dog," stranger.

No St. Bernard—yet last year,

Time the snow was deepest,

Dragged a little shaver home

Where the hill was steepest.

Ain't a bulldog, but you bet

'Twouldn't do to scoff him.

Fastened on a tramp one time—

Couldn't pry him off him.

Not a pointer—jest the same,

When it is all over.

Ain't a better critter 'round

Startin' up the plover.

Sell him? Say, there ain't his price,

Not in all the nation!

Jest a "boy's dog," that's his breed—

Finest in creation!

—McLANDBURGH WILSON.

# Life and Action

## THE RIVER OF LIFE.

It's a queer old stream, this River of Life,  
'Tho we float on it day by day.  
Its eddies and currents are many and strange,  
And we oftentimes lose our way.

Some float to a harbor of Perfect Rest,  
Where the Lilies of Love are growing;  
Some lose the way and drift to the field  
That the sickle of death is mowing.

A few, who will not be led nor taught,  
Sink deep beneath the waves;  
Nor heed the call of the Angels of Light,  
Nor grasp the Hand that saves.

Bits of drift on a stormy sea,  
Wrecks of a beautiful Life;  
They sink forever beneath the foam  
To the land of Eternal Night.

We are all of us ships on a stormy sea,  
The Captain within our call;  
And it rests with us ourselves alone,  
Whether we rise or fall.

For each is Master of his own frail craft,  
To do with it as he may;  
So guide it safely, oh, Skipper, brave,  
To the Land of Perfect Day.

—CHARLOTTA JAYNE WEAVER.



# Life and Action

## THINGS TO FORGET.

If you see a tall fellow ahead of a crowd,  
A leader of men, marching fearless and proud,  
And you know of a tale whose mere telling aloud  
Would cause his proud head to in anguish be bowed,  
It's a pretty good plan to forget it.

If you know of a skeleton hidden away  
In a closet, and guarded and kept from the day  
In the dark; and whose showing—whose sudden display  
Would cause grief and sorrow and lifelong dismay,  
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy  
Of a man or a woman, a girl or a boy;  
That will wipe out a smile, or the least way annoy  
A fellow, or cause any darkness to cloy,  
It's a pretty good plan to forget it.

If you know of a man who has seen prison walls,  
But by undaunted courage has mastered the squalls,  
And is now sailing nobly the high sea of fame,  
By telling his past you would ruin his name—  
It's a pretty good plan to forget it.

—UNKNOWN To Us.

## ANSWER TO QUESTION 644.

If you have a work to do, go do it!  
Don't you grunt and groan and stew, go do it!  
Smile, and toil will smile with you;  
And your Mondays won't be blue.  
So, if you have work to do, go do it!

—LUKE MCLUKE.

# Life and Action

## THE SECRET FOUNT.

From out of the soul of the woman I love,  
There floweth a stream to me,  
That lightens the load of the burden I bear  
And lifts me on the wings of the free.  
For the soul of the woman I love is strong  
And silent and deep as the sea.  
I stand in the sun on the heights above  
And men sing their praises to me;  
But little they know of the fountain of strength  
To which in my need I flee!  
For what is their praise when I know in my soul  
She waiteth alone for me;  
And the deep of her eyes will look into the depths  
Where no other eyes can see.

O soul of my soul, in your silent depths  
Is the strength men praise in me.  
To the deep of your soul I come for help,  
As the stream urges on to the sea;  
For the stream would not flash in the sun, my love,  
Were it not for the strength of the sea,  
Nor could I work on the heights above  
Were your strength not under me.  
And I call to earth's sons, my love, my love,  
To praise not my work, but thee;  
And I call to the angels above, my love,  
To wait on still wings and see—  
For even the angels might learn, my love,  
The secret of strength from thee.

—HENRY VICTOR MORGAN.

# Life and Action

## PRAYER.

Some people think prayer is a telephone,  
A patent transmitter to hire or own,  
And at every hint of a small desire,  
They call up the busy Central wire  
To plug into the Great White Throne.

Some people think prayer is an elevator,  
A sort of an automatic waiter,  
Eternally ready, supernally swift,  
To pick them up and give them a lift,  
Whenever they signal the Operator.

Some people think prayer is a kind of kite,  
A little erratic as yet in flight,  
And consequently it isn't claimed  
That it always reaches the spot where aimed,  
But it carries the message *up* all right.

Some people think prayer is a flying-machine,  
Impressive in power but inclined to careen,  
And if any part of the motor snaps  
The whole thing falls in a huge collapse,  
With your wrecked hopes somewhere in between.

But maybe prayer is a road to rise,  
A mountain path leading towards the skies  
To assist the spirit who truly tries.  
But it isn't a shibboleth, creed, nor code;  
It isn't a pack-horse to carry your load;  
It isn't a method; it's *only* a road.  
And perhaps the reward of the spirit who tries  
Is not the goal, but the exercise!

—EDMUND VANCE COOKE.

## Life and Action

BABY.

Where did you come from, baby dear?  
Out of the everywhere into here.

Where did you get those eyes so blue?  
Out of the sky as I came through.

What makes the light in them sparkle and spin?  
Some of the starry twinkles left in.

Where did you get that little tear?  
I found it waiting when I got here.

What makes your forehead so smooth and high?  
A soft hand stroked it as I went by.

What makes your cheek like a warm white rose?  
I saw something better than any one knows.

Whence that three-cornered smile of bliss?  
Three angels gave me at once a kiss.

Where did you get this pearly ear?  
God spoke, and it came out to hear.

Where did you get those arms and hands?  
Love made itself into bonds and bands.

Feet, whence did you come, you darling things?  
From the same box as the cherubs' wings.

How did they all just come to be you?  
God thought about me, and so I grew.

How did you come to us, you dear?  
God thought about you, and so I am here.

—GEORGE MACDONALD.

## Life and Action

### A COMPENDIUM OF HARMONIC PHILOSOPHY.

To all who, thru desire for knowledge, delve  
Into the depths of Nature's lore, she yields  
A bounteous harvest. The fine, noble Soul,  
With motive pure and purpose undefiled,  
She guides in paths Constructive, and leads on  
To contemplation of the Truths set forth  
By Modern Masters of the Law.

To those  
Possessed with the Intelligence to grasp,  
To hold, to ponder, and to comprehend;—  
The Courage which no barriers make afraid;—  
Together, with that Perseverance rare,  
Which dauntlessly pursues its chosen course;—  
This realm of Truth and Light looms limitless.  
Its awe-inspiring vastnesses are rife  
With psychologic presage,—heralding  
Unbounded knowledge of our great and wise  
Creator's Evolutionary plans.

And Consciousness, awakened, is enriched  
By revelations rare and manifold,—  
Which, formulated into facts concise,  
Disclose that Fundamental Principle  
Of Vibratory Correspondences,  
By which the entire universe is ruled.

First;—Genesis of all things physical,  
In way of propositions crystallized  
From research definite, and personal  
Experiment,—presents a weighty theme.  
Of all the subtle Elements of Life,  
Electro-magnetism forms the base,—  
With next in order, Vito-chemical,—  
While still more potent, and with added powers  
Of Will and Choice,—now comes the Spiritual,  
All-vivifying, sense-creating force,—  
Preparing organized intelligence  
For Soul-birth into growth superlative,—

## Life and Action

And lo, by Nature, is evolved a Man,—  
An Ego great, who learns to recognize,  
Existent among individuals,  
A process of Attraction, undefined,  
Intangible, inscrutable, profound,—

But after every thought-of thing is said and sung and  
done,  
In way of demonstration, guess and gush and song and  
pun,—  
What Scientific knowledge can we marshal into line,—  
Explaining the sensations of this unseen force divine,—  
Except,—of all activities that actuate the Soul,  
Love is the very highest, and assumes supreme control,—  
Effects of its vibrations are the rarest things extant,—  
Without its ministrations, hearts resemble adamant.

Man, being thus evolved, and well endowed  
With full equipment of Soul Attributes;—  
The Power to Reason and the Will to Act,—  
Is given jurisdiction of his course.  
He garners treasures rich and numberless,  
Through close communion with the Infinite,  
And in harmonious touch with the Great Work,—  
That exposition broad and deep and high,  
Which clears the mists from logic Physical;—  
Interprets Higher Science and all things  
Pertaining to the Soul and its domains;—  
And plainly marks the Guide-posts to the SOUTH.

This path-way steep, leads on to Liberty,  
By conformation to an Ethic Law,  
Establishing a state of unison  
Between the Principle Constructive in  
All Nature, and the Individual.

The brave, sincere and careful Student, who  
Confronts and conquers "Lions on the Way";—  
Who meets all Obligations cheerfully;—  
Has learned to Live the Life and Prove the Law.

## Life and Action

His triune nature tested, pruned and carved  
To measure true and equilateral,—  
He finds himself essentially complete,—  
And lo, created is the Master-Man.  
A super-being, with unfoldment great  
Enough to understandingly proceed  
To seek out, and to recognize and claim  
The Soul of opposite polarity,  
Whose three-fold being vibrates with his own;—  
Completing thus the Individual.  
The Hunter who has scaled the heights for Truth,  
And Searcher who has plumbed the depths for Love,—  
Touch goal supernal in the radiant glow,  
And restful splendor of earned Happiness.

The summit reached, the heart's desire attained;—  
The Altruist steps forth to bless mankind,  
And point to Plains on Plains, beyond.  
Great Consciousness illumined, Master-Mind,—  
Imbued with true Humility, and yet,  
Possessed with courage to co-operate  
With Nature's forces, fine and intricate;—  
With power to control Her processes,  
And independently communicate  
With dwellers in the Spirit Land;—Great Soul,  
Attuned to vibrate with the Infinite,—

Evolve \_\_\_\_\_

—MARY ETTA SCOTT.

### BEST OF ALL.

"He doeth well who doeth good  
To those of his own brotherhood;  
He doeth better who doth bless  
The stranger in his wretchedness;  
Yet best, oh! best of all doth he  
Who helps a fallen enemy."

## Life and Action

### REST.

Rest? There is no such thing;  
A coward's baseless dream.  
Time is a rushing flood,  
And thou art in the stream.

Rest? Up and be a man;  
Look out upon the night,  
No star stands still in heaven,  
In all thy aching sight.

Rest? Chafe no more in vain;  
On, lest thy peers go by;  
Thou wouldst not if thou couldst  
Evade thy destiny.

Cui bono? Faithless words;  
It is enough for thee  
To know that toil expands  
Thy weak capacity.

No! onward, ever on;  
Time's earnest moments roll;  
Leave rest to sickly dreams,  
Cui bono? to the fool.

—E SPENCER MILLER.

### MAN HAS BUT TWO FAULTS.

Woman's faults are many,  
Men have only two—  
Everything they say,  
And Everything they do.

—LECRABBE.



## Life and Action

### ROME'S PARDONS.

If Rome can pardon sins, as Romans hold,  
And if those pardons can be bought and sold,—  
Then surely 'tis no sin to "*worship*" *Gold*.

If they can purchase pardons with a sum,  
For sins they may commit in times to come,  
As well as past—they're surely "*going some*."

The happiest, then, are those who have the most;  
For they can *buy* their heaven—or their "*roast*";  
And laugh the *Poor* to scorn, for being "*lost*."  
Whence came such thoughts, or where did they begin?  
What author have they; or who brought them in?  
*Christ* never kept a *Custom-House* of *SIN*.

Some *Devil*—out of work, and in a "*stew*"—  
With nothing else on earth to think or do,  
Hatched this, to get their *Souls* and *Money*, too.  
—BY A FRIEND.

### THE VOYAGE OF LIFE.

"One Ship goes East, another West,  
By the self-same winds that blow,  
'Tis the Set of the Sail, and not the Gale,  
That determines the Way they go.

"Like the winds of the sea are the Ways of Fate,  
As we voyage along through Life,  
'Tis the Set of the Soul that decides the Goal,  
And not the Calm or the Strife."  
—Author not known to us.

# Life and Action

## THE POET'S DREAM.

I walked alone among the flowers and trees;  
I heard them sway, and sing into the breeze,  
And thought unto myself: How happy ye must be,  
Rocked fast on Nature's breast beside the sea.  
And then I dreamed; and in my dream behold!  
A flower arose, wrapped in her cloth of gold,  
And sadly, mournfully she spoke to me:  
"Oh, mortal man—Art thou so blind? Can'st thou not see  
We are not happier than thou couldst be  
If thou wouldst only shut thine eyes to sin,  
And join in Mother Nature's evening hymn?  
For knowest thou that we have troubles too;  
We grieve and suffer just as much as you;  
But if thou lookest toward the sunny things  
Thy troubles fly away as if on wings?"  
I then awoke, and as before my sleep,  
The flowers still their happy watch did keep,  
As if to say—"Hold up thy head, Oh mortal man!  
Hold up thy head whilst yet thou can!  
Tomorrow brings life's golden beams,  
To chase away thy gloomy dreams."

—By DIANA IGEL (Age 12).

## OUR WINGS.

Shall we know in the hereafter  
All the reasons that are hid?  
Does the butterfly remember  
What the caterpillar did?  
How he waited, toiled and suffered  
To become a chrysolid?

When we creep so slowly upward;  
When each day new burden brings;  
When we strive so hard to conquer  
Vexing sublunary things;  
When we wait and toil and suffer,  
We are *working for our wings*.

—DANSKE DANDRIDGE.

## Life and Action

### WITH TEARS THEY BURIED YOU TO-DAY.

With tears they buried you to-day,  
But well I knew no turf could hold  
Your gladness long beneath the mold,  
Or cramp your gladness in the clay;  
I smiled while others wept for you,  
Because I knew.

And now you sit with me to-night,  
Here in our old, accustomed place;  
Tender and mirthful is your face;  
Your eyes with starry joy are bright.  
Oh, you are merry as a song,  
For love is strong!

They think of you as lying there,  
Down in the churchyard, grim and old;  
They think of you as mute and cold,  
A wan, white thing that once was fair,  
With dim, sealed eyes that never may  
Look on the day.

But love cannot be confined so  
In clod and darkness; it must rise  
And seek its own in radiant guise,  
With immortality aglow,  
Making of Death's triumphant sting  
A little thing.

Ay, we shall laugh at those who deem  
Our hearts are sundered! Listen, sweet:  
The tripping of the wind's swift feet,  
Along the byways of our dream,  
And hark the whisper of the Rose  
Wilding that blows.

Oh, still you love those simple things,  
And still you love them more with me;  
The grave has won no victory;  
It could not clasp your shining wings;  
It could not keep you from my side,  
Dear one, and my bride.

—L. M. MONTGOMERY.

[ Page 259 ]

# Life and Action

## HOW RICH AM I!

How rich am I, if I can give  
A kindly thought and help one live,  
And help one's mind and ease its path  
Of bruising stones, of pain or wrath.

How rich am I, if I can lend  
A helping hand and help one end  
A hopeless task and make one see  
The road that leads to Victory.

How rich am I, if I can take  
One's burden up and for his sake  
Assume its cares, and to the end  
Walk side by side, a faithful friend.

How rich am I, if in this day  
One act of mine shall pave the way  
For greater joys, for greater rest;  
God give me strength to do my best.

—FREDERICK B. GRIFFITH, JR.

# Life and Action

## WHERE?

Where's the Christmas spirit all the other times of year?

Wonder where it goes?

Seems to sleep or doze.

Wonder where it hides its little sparkly smile of cheer,

When it spreads its little wings and flies away from here?

Wonder where it hibernates, and what its cause for fear?

Where's the Christmas spirit all the other times of year?

Pleasant little spirit—but it never seems to grow.

Stays a little while—

Wanner grows its smile.

We may grasp its coat-tails, but it always murmurs: "No,

You haven't learned to hold me, so I really have to go,

Leaving you to common things, like tears and pain and woe."

Pleasant little spirit—but it never seems to grow.

Where's the Christmas spirit all the other times of year?

Could we make it stay

If we learned the way?

Learned to make it happy; learned to hold it very dear?

Would it grow domestic? Would it always linger near?

Seems so sad to have it—and then let it disappear.

Where's the Christmas spirit all the other times of year?

—MIRIAM TEICHNER.

## Life and Action

### THE COMING OF LIGHT.

One hour ago I watched the waning moon  
Shine o'er a world of silver-misted woods,  
And felt her weave about my willing heart  
The spell of her white fire, that drew my thoughts  
Toward the stars, and breathed upon my soul  
The rapture of her everlasting Peace.

Now moon and stars are gone; the unrisen sun  
Pours light and yet more light across the sky;  
And with the gradual splendor of the dawn  
A wonder grows upon the world, and lifts  
My heart to adoration with the sense  
Of glory half revealed and half withheld.  
Till lo! beyond the light, the Central Fire!  
And through these flaming spaces of the wood,  
Thrilling the conscious quiet of the air,  
I feel the might of that sustaining Peace  
That shone but now upon me from the stars.

—GEORGE TOWNSHEND.

### THE HORNET AND THE BEE.

The Hornet amidst flowers and leafy bowers,  
The most deadly poison will get,  
But the Honey Bee from same rose-bush or tree,  
The sweetest of Honey will sip;  
So with Man, you see, like the Hornet and Bee,  
Some seek only the bad in mankind,  
While some, like the Bee, seek the good, you see,  
And which-ever they seek they find,  
Christ our redeemer, compared man to a tree,  
And that a tree is judged by its fruit;  
So from evil get free and seek good like the Bee,  
Not the bad like the Hornet or Brute.

—Author not known to us.

## Life and Action

### YOU NEVER CAN TELL.

You never can tell when you send a word  
Like an arrow shot from a bow  
By an archer blind,  
Be it cruel or kind:  
Just where it will chance to go.  
It may pierce the heart of your dearest friend,  
Tipped with its poison or balm:  
To a stranger's heart,  
In life's great mart,  
It may carry its pain or its calm.

You never can tell when you do an act  
Just what the result will be;  
But with every deed  
You are sowing the seed,  
Though its harvest you may not see.  
Each kindly act is an acorn dropped  
In God's productive soil;  
Though you may not know,  
Yet the tree shall grow,  
And shelter the brows that toil.

You never can tell what your thoughts will do  
In bringing you hate or love;  
For thoughts are things,  
And their airy wings  
Are swifter than carrier doves.  
They follow the law of the universe,  
Each thing must create its kind;  
And they speed o'er the track  
To bring you back  
Whatever went out from the mind.

—ELLA WHEELER WILCOX.

## Life and Action

### A SOUL CRY.

I ask not, Fate, for wealth nor titled lands,  
Nor worldly honors, nor a high estate.  
Give me but one who loves and understands,  
Whose soul responds to mine—my perfect mate.  
The mightiest king upon his royal throne  
Unloved, in beggar's rags presides in state.  
They feast: he banquets on a crust and bone:  
They laugh: he mourns his melancholy fate.  
The wealthiest man I know in all the earth  
Holds naught the sordid world calls treasure-trove.  
He finds his assets 'round his humble hearth  
And all his labors sanctified by love.  
The miser hoards his store of worthless wealth  
And, dying, sees it turn to sodden dross:  
His finer thoughts and instincts filched by stealth  
And crucified upon his golden cross.  
E'en though this dream be all in vain:  
E'en though this fancied idol prove of clay,  
'Twere better than the weight of deadening pain  
That presses on the lonely heart away.  
Better that eyes should fill with burning tears,  
Which, falling, sear and stain Life's blameless page:  
Than loveless wisdom fill the fleeting years  
With cheerless garlands for the brow of age.  
Each soul forever craves its absent mate—  
The sweet enchantment of love's soft caress:  
Without these life is drear and desolate,  
A phantom flitting through a wilderness.  
I know not where my soul companion waits,  
Nor when I'll earn the right that face to see.  
Yet somewhere in the universe of space  
I know that soul, impatient, longs for me.  
When dies its mate, then droops the gentle dove:  
Bereft of dew, then fades the feathery fern:  
E'en so my soul demands some one to love  
Whose fond affection prompts a like return.  
[ Page 264 ]

—W. J. C.



## Life and Action

### THE LIVING LIFE.

This life we live, we make it—  
You and I.  
Would you make your life to live  
By and by?  
Plant the seeds of virtue there,  
Tend and water them with care,  
For the fruitage they will bear  
By and by.

When we are dead and gone,  
You and I,  
E'en our names forgotten be,  
By and by,  
Then some good that we have done,—  
Some kind act—some mercy shown—  
Will live on, and on, and on,  
By and by.

In that place beyond the stars,  
You and I,  
Will yet gather 'round God's throne,  
By and by.  
If the Master's voice we'll hear,  
"In My name ye shed good cheer!"  
Oh, what bliss will be our share,  
By and by.

—WILLIAM M. SHAVER.

## Life and Action

### SAY SOMETHING GOOD.

Pick out the folks you like the least, and watch them for a while:

They never waste a kindly word, they never waste a smile;

They criticise their fellow-men at every chance they get;  
They never found a human just to suit their fancy yet.

From them I guess you'd learn some things, if they were pointed out—

Some things that every one of us should know a lot about.

When someone "knocks" a brother, pass around the loving cup—

Say something good about him, if you have to make it up.

It's safe to say that every man God made holds trace of good

That he would fain exhibit to his fellows if he could;  
The kindly deeds in many a soul are hibernating there,  
Awaiting the encouragement of other souls that dare

To show the best that's in them; and a universal move  
Would start the whole world running in a hopeful, helpful groove.

Say something sweet to paralyze the "knocker" on the spot—

Speak kindly of his victim, if you know the man or not.

—A FRIEND.

### TRUTH NEVER DIES.

Truth never dies. The ages come and go.  
The mountains wear away. The seas retire.  
Destruction lays earth's mighty cities low;  
And empires, states and dynasties expire;  
But caught and handed onward by the wise,  
Truth never dies.

## Life and Action

Though unreceived and scoffed at through the years;  
Though made the butt of ridicule and jest;  
Though held aloft for mockery and jeers;  
Denied by those of transient power possessed,  
Truth never dies.

It answers not; it does not take offense;  
But with a mighty silence bides its time.  
As some great cliff that braves the elements  
And lifts through all the storms its head sublime;  
So Truth, unmoved, its puny foe defies,  
And never dies.

The lips of ridicule dissolve in dust;  
And sophist's arguments and jibes are still.  
God, working through the all-impelling *Must*,  
Has broken those who dared combat His Will.  
New systems, born in wild unrest, arise;  
Truth never dies.

There is no peace so long as Error rules.  
While Wrong is king there must be troublous times.  
While governments are ruled by knaves and fools  
Who mock high heaven with their pantomimes;  
So long will War's red banner blot the skies;  
Truth never dies.

There is no peace except it comes through Right;  
And nothing stable that does not conform  
To Equity and standards Infinite.  
The lands will still be filled with stress and storm,  
Till Heaven's mandates Earth shall recognize;  
Truth never dies.

—THE ESSENE.

# Life and Action

## THE PATH OF LIFE.

The path of life is like a path that leads  
Into the wilderness. Who dares to go  
Beyond the beaten trail that others know  
Must blaze that trail with sacrifice and deeds  
That eke not knowledge of his toil or needs  
To those who follow. What his trail must show  
Is, access to the wilds of Truth marked so  
'Twill safely guide men forth beyond the meads.

How few men venture out beyond the last  
Familiar mark upon the well known trail!  
'Tis he who has the courage to go past  
This sign that cannot in his mission fail—  
He will have left at least one mark behind  
To guide some other brave exploring mind.

—CHARLES H. MEYERS.

## Life and Action

### WATCH YOURSELF GO BY.

Just stand aside and watch yourself go by :  
Think of yourself as "he" instead of "I,"  
Note closely, as of other men you note,  
The bag-kneed trousers and the seedy coat ;  
Pick flaws ; find fault ; forget the man is you,  
And strive to make your estimate ring true.  
Confront yourself and look you in the eye—  
Just stand aside and watch yourself go by.

Interpret all your motives just as though  
You looked on one whose aims you did not know.  
Let undisguised contempt surge through you when  
You see you shirk, O commonest of men !  
Despise your cowardice ; condemn whate'er  
You note of falseness in you anywhere.  
Defend not one defect that shames your eye—  
Just stand aside and watch yourself go by.

And then, with eyes unveiled to what you loathe—  
To sins that with sweet charity you'd clothe—  
Back to your self-walled tenement you'll go,  
With tolerance for all who dwell below.  
The faults of others then will dwarf and shrink,  
Love's chain grow stronger by one mighty link—  
When you, with "he" as substitute for "I,"  
Have stood aside and watched yourself go by.

—S. W. GILHAN.

## Life and Action

### WAITING.

My day of achievement is ended;  
The strife and endeavor are o'er;  
I hear the low voice of the river,  
And I wait and I rest on the shore.

Fond memory turns back and illumines  
The path I have traveled so long;  
There are sweet happy faces of children,  
And echoes of laughter and song.

There are bright sunny spots in the distance,  
And hearts that are tender and true,  
They are calling me back from the twilight,  
Reviving my heart-throbs anew.

The stream murmurs on through the stillness,  
Through the gloom and the shadows of night,  
To that bourne of the travel-worn pilgrim  
Where Hope sees a glimmering light:

Where the ashes of hopes that are scattered  
All along o'er life's tortuous way  
Shall be gathered like sheaves from the harvest,  
And renewed in an infinite day.

I have dreamed of a beautiful Country.  
Sloping down to an evergreen shore,  
And I've heard, in the hush of the silence,  
Soft whispers from friends gone before.

Or is it a fairy illusion,  
Begotten of fear and desire,  
To cheer and assure us in passing,  
And bid us still hope and aspire?

Death waits me to answer the question—  
Is Eternity more than a dream?  
Yet, 'twould cheer my lone way through its waters  
To *know* ere I enter the stream. \* \* \* \* \*

—JOEL RICHARDSON.

# Life and Action

## TOLERATION.

“What matters it what faith or creed  
My brother holds,  
If it to him through thought or deed  
The truth unfolds?  
What matters it what name he bears,  
If on Life’s way of pain and cares,  
He bears the sign?  
For his own soul must learn the right,  
And his own eyes must see the light—  
Not mine nor thine.

“The same sun shines on all men’s ways,  
And chooses none.  
How should I think he spreads his rays  
On mine alone?  
The life eternal dwells in all  
The germs of power;  
How shall I then pronounce his doom  
When in my brother’s heart may bloom  
The holy flower?”

—LIBRARY BULLETIN (IOWA).

## Life and Action

### EVENING PRAYER.

The sun sinks slowly from the hills,  
The purpling shadows creep and throb;  
My Soul with solemn yearning fills,  
Alone am I—alone with God.

Beneath that wondrous western glow,  
Faith upward soars on wings more bright;  
I know I cannot miss the goal,  
With heart and mind turned toward the Light,

The holy stillness of these hours,  
In ways beyond my reason's ken,  
Now breathes of other worlds than ours,  
And larger lives that wait for Men.

The trials of the day seem less,  
Its frictions, pleasures, losses, gains.  
For life itself I humbly bless,  
And the needed lessons of its pains.

Each day, as still I strive to rise,  
Mine eye more clearly sees the ways  
Of that long road which backward lies,  
And fades away in future's haze.

O, "Learn to labor and to wait,"  
The poet sang deep from his heart;  
My Will can conquer any fate,  
Aid me, Father, to do my part.

Teach me the Master's poise and power,  
The cheery patience that never tires;  
But lives and grows as does the flower,  
And like it other hearts inspires.

Calm as the star in yonder skies,  
I lift my face to Thee above,  
Whisp'ring the prayer that deepest lies—  
Help me to fit my Soul for Love.

—E. B. F.



## Life and Action

### WROUGHT INTO GOLD.

I saw a smile—to a poor man 'twas given,  
And he was old.  
The sun broke forth; I saw that smile in heaven  
Wrought into gold.  
Gold of such lustre never was vouchsafed to us;  
It made the very light of day more luminous.

I saw a toiling woman sinking down  
Footsore and cold.  
A soft hand covered her—the humble gown,  
Wrought into gold,  
Grew straight imperishable, and will be shown  
To smiling angels gathered round the judgment throne.

Wrought into gold! We that pass down life's hours  
So carelessly  
Might make the dusty way a path of flowers  
If we would try.  
Then every gentle deed we've done, or kind word given,  
Wrought into gold, would make us wondrous rich in  
heaven.

—Author unknown to us.

### I WILL.

I will be true, for there are those who trust me;  
I will be pure, for there are those who care;  
I will be strong, for there is much to suffer;  
I will be brave, for there is much to bear.

I will be friend to all—to foe, to friendless;  
I will be Giver and forget the Gift;  
I will be humble, for I know my weakness;  
I will look up—and pray—and love—and live.

—A FRIEND.

## Life and Action

### IF.

If you can keep your head when all about you  
Are losing theirs and blaming it on you;  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too;  
If you can wait and not be tired by waiting,  
Or being lied about don't deal in lies;  
Or being hated don't give way to hating,  
And yet don't look too good, nor talk too wise.

If you can dream—and not make dreams your master,  
If you can think—and not make thoughts your aim;  
If you can meet with Triumph and Disaster,  
And treat those two impostors just the same;  
If you can bear to hear the truth you've spoken,  
Twisted by knaves to make a trap for fools;  
Or watch the things you gave your life to, broken,  
And stoop and build 'em up with worn-out tools.

If you can make one heap of all your winnings,  
And risk it on one turn of pitch-and-toss,  
And lose, and start again at your beginnings,  
And never breathe a word about your loss;  
If you can force your heart and nerve and sinew,  
To serve your turn long after they are gone,  
And so hold on when there is nothing in you,  
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,  
Or walk with Kings—nor lose the common touch;  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run;  
Yours is the Earth and everything that's in it,  
And—which is more—you'll be a Man, my son!

—RUDYARD KIPLING.

## Life and Action

### THE LAND OF LOVE.

Life is a ship with gallant sails;  
Time, the sea whereon it sails.  
The boundary of this dark sea  
Has never yet been known to me;  
Perhaps it is Eternity.

Sometimes the waves stir up the bile  
Of ancient creed and outworn style.  
Sometimes the silent current flows  
Beneath our ship, but no one knows  
The dangerous reefs or undertows.

Nowhere does this fair ship make port;  
Or sight a land of any sort.  
If land the sailorman would find  
He makes it out of his own mind,  
And peoples it with his own kind.

There is a dark land I have known  
Through whose miasmas one Star shone.  
No one escaped the dismal night  
Save those who loved that Star's bright light,  
And had great Faith, and Will to fight.

I know a land of sweet desire,  
Warmed by true Love's altar fire.  
The heart's gold here is purified;  
The lover's faith is justified;  
And no unselfish prayer denied.

I know a land of cool delights,  
Where fancy roams on moonlight nights.  
No man ever finds this land  
Save he who holds a woman's hand,  
Whose hearts, united, understand.

These are the Islands of the Blest,  
Eternal Youth, and Love and Rest.  
These are the Lands of Mystery;  
To them all I hold the key  
Which my Dear Love has found for me.

—W. S. A.

# Life and Action

## KINDNESS.

So many gods, so many creeds,  
So many paths that wind and wind;  
While just the art of being kind  
Is all this sad world needs.

—A FRIEND.

## AN ANCIENT PRAYER.

“Glory to Thee, Thou all Light!  
Because Thou hast created me alive, I will  
strive with all my might to be upright  
before Thee.  
I have faith that Thou didst create me  
wisely, and I know that Thou wilt show me  
the right way.  
Make my eyes sharper to see into my own  
soul, than into all else in the world.  
Seal Thou my eyes from the faults of  
others, but magnify their goodness unto  
me that I may be ashamed of my own  
unworthiness before Thee.  
This day will I go quickly to the distressed  
and helpless and give them joy by some  
deed or word.  
Seal Thou my lips from slandering  
any man, woman or child, for they are  
of Thy handiwork and of Thy creation.  
Whatever Thou feedest me with, sufficient  
is it for the day thereof, and no complaint  
shall leave my mouth.  
Quicken Thou, O Lord, this my prayer  
within me this day, that I may be a glory  
in Thy works.

Amen!”

—ANONYMOUS.

## Life and Action

### WHAT ARE YOU GOING TO SAY?

It makes me sad, my heart is sore,  
When I think of this war and strife,  
And the sorrow that's brought to many a door  
Through the snuffing of a life.

And for what?

For gold, for land, for personal gain,  
For supremacy over the earth.

Oh! stop while you can, and help us to love,  
Not feel we were cursed with your birth,  
You who have power so to do.

There'll come a day, when you'll pass away  
To a land where there's just one king,  
And whether or no you share in His home  
Depends on the record you bring.

And then what?

When you stand with records dyed with the blood  
Of the men who have fallen to-day,

While your army of souls pass in review,  
Their fingers pointing your way:

What are you going to do?

When you stand before the Father of all,  
And think of the sorrow and pain  
You've brought to His children, your brothers on earth,  
Do you think you can ever explain?  
I'm afraid not.

When He asks if you're worthy to sit by His side,  
And you look back and think of the way

You sent to destruction those He asked you to love,  
What are you going to say?

Yes, what are you going to say?

—RICHARD BARTOW.

# Life and Action

## OUR DEBT TO GOD.

Oh! The manifold things that we ask of our God,  
As we travel this earth's lonely way;  
How seldom we thank Him, how often we ask Him  
To bless us forever and aye!  
We ask Him to help us in all of our plans,  
Whether made for His glory, or Self;  
And we treat Him as if He were only our bank  
To be drawn on for joy and for pelf.

Thus ever we pray. 'Tis a wonder to me  
We can ask any gift from our God;  
For instead we should bless Him for showing us how  
We may walk in the path He has trod.  
Why should we expect Him to love us and work,  
While we covet vast wealth or a throne?  
Are we not in His image created, as Men?  
Both the form and the Soul are His own.

In the likeness of Him, as He gave us this home,  
He created an innocent child;  
And like children must all who would see His dear face,  
Live the life of the meek and the mild.  
Do I hear you ask how a return can be made  
Of the gifts you receive from your God?  
Of the prayers that He answers, the blessings that come  
As you toil up the long, weary road?

Have you pondered His Word and the message He gave,  
Through His gracious, dear, Masterful Son?  
If not, you will find, if you study it well,  
You can pay back His gifts—every one.  
“Inasmuch as ye do to the least one of these”—  
The answer is wonderfully plain—  
“The meek shall be blest,” and “the peace-maker,” too;  
And “the pure in heart see God” again.

## Life and Action

“ 'Tis more blessed to give than it is to receive”—  
Is His message; we know it is true.  
“Possessions worth while are all treasured in heaven  
Where no thief ever born can break through.”  
Ah! Study His Word, all ye selfish of heart  
Who ask, but who give not again;  
Your debts upon earth you must pay for *all* men;  
But at last God will make it *your* gain.  
—By Two “Friends of the Work” in California.

### KNOWLEDGE.

“If I knew you and you knew me,  
If each of us could plainly see,  
And with an inner sight divine  
The meaning of your heart and mine,  
I’m sure that we should differ less,  
And clasp our hands in friendliness;  
Our thoughts would pleasantly agree,  
If I knew you and you knew me.”  
—Author not known to us.

### THE LAW OF USE.

With each succeeding, trifling round  
Of these, our so-called duties in the world,  
We feel anew the ghastly sense of waste  
On things material seemly needed here.  
The energy which makes and moves machines,  
Huge things to draw the coaches that we use  
To save us time, in which to save more time  
For still more things on which to use our force,  
If used as we would wish to see it used—  
To further only those constructive things  
Which help to build the lives of those who seek  
The Perfect Mastership—our ultimate aim  
Would so much better serve all human need.  
—VERA E. WHITE.

# Life and Action

## WHEN.

When all the atoms have found their own,  
And their bonds are all satisfied;  
When the universe of trees and plants  
Have been summoned, side by side;

When mammals and birds all find their mates  
And all fishes and reptiles wed,  
And all the souls in the universe  
To the altar have been led;

Will this earth of ours revolve no more?  
Will planets all stop in their flight?  
Will stars all forget their neighbor stars?  
And suns all cease to give light?

Will there be no change in time or space?  
Could we give and receive no more,  
With no desire for action left, nor  
Motive to live as before?

'Twould be suicide of God himself;  
Nature would die by Nature's hand,  
Slain by the power that gave it life,  
The Law of Attraction, grand.

Thus reason the wisest souls that are,  
Who the Valley of Death can span;  
Then what right has man to rise and say—  
"This life is the end of man."?

Let us live a life of action then,  
Nor fear that this life is done,  
When we pass that way—but sense to-day  
That our lives are just begun.

And let us listen to those brave souls  
Who have traveled along the way;  
And add to our old-time Conscience, Faith—  
The Reason-Faith of to-day.

—R. S. R.



# Life and Action

## RICHES.

What, to the man who loves the air,  
Are trinkets, gauds and jewels rare?  
And what is wealth or fame, to one  
Who is brother to the sun;  
Who drinks the wine that morning spills  
Upon the heaven-kissing hills;  
And sees a ray of hope afar  
In every glimmer of a star?

What, to a man whose God is Truth,  
Are spoils and stratagems, forsooth?  
Who looks beyond the doors of death  
For loftier life, sublimer breath;  
Who can forswear the state of kings  
In knowledge of diviner things,  
The dreams of immortal that unroll  
And burst to blossom in his soul?

—J. E. B. Z.

## OUT OF BONDAGE.

I stand on the outermost brink,  
As far as the path may be trod,  
Where mortal brain must cease to think  
And the heart cries out to God.

His temple gateway is here,  
Where I see but the void abyss;  
But I know I am His and I need not fear,  
And I tell my Maker this:

I am not afraid to be man;  
To be atom where Thou art Whole,  
To take my place in the august plan  
That circles Thee and my soul.

—N. E. W.

## Life and Action

### THE LARGER PRAYER.

At first I prayed for Light:  
Could I but see my way,  
How gladly, swiftly would I walk  
To everlasting day!

And next I prayed for Strength,  
That I might tread the road  
With firm, unfaltering feet, and win  
The heaven's serene abode.

And then I asked for Faith;  
Could I but trust my God,  
I'd live enfolded in His peace,  
Though foes were all abroad.

But now I pray for Love—  
Deep love to God and man;  
A living love that will not fail,  
However dark His plan.

And Light and Strength and Faith  
Are opening everywhere!  
God only waited for me till  
I prayed the larger prayer.

—Author not known to us.

### MY LOVE'S ANTIQUITY.

Before the Ocean Waves their pebbled shore had made;  
Before the Forest Trees had cast their first long shade;  
Before the North-faced Rock had grown its beard of  
moss;  
Before the Herald Stars had made the Southern Cross;  
Before the Brooks began to wander to the sea;  
My Soul began in gloom its groping after Thee.

—W .S. A.

# Life and Action

## THE KING'S PICTURE.

The king from the council chamber  
Came, weary and sore of heart;  
He called to Cliff, the painter,  
And spoke to him thus apart:  
"I'm sickened of the faces ignoble,  
Hypocrites, cowards, and knaves;  
I shall shrink to their shrunken measure,  
Chief slave in a realm of slaves.

"Paint me a true man's picture,  
Gracious, and wise, and good,  
Dowered with the strength of heroes  
And the beauty of womanhood.  
It shall hang in my inmost chamber,  
That, thither when I retire,  
It may fill my soul with its grandeur,  
And warm it with sacred fire."

So the artist painted the picture,  
And it hung in the palace hall;  
Never a thing so lovely  
Had garnished the stately wall.  
The king, with head uncovered,  
Gazed on it with rapt delight,  
Till it suddenly wore strange meaning—  
Baffled his questioning sight.

For the form was the supplest courtier's,  
Perfect in every limb;  
But the bearing was that of the henchman  
Who filled the flagons for him;  
The brow was a priest's, who pondered  
His parchment early and late;  
The eye was the wandering minstrel's,  
Who sang at the palace gate.

## Life and Action

The lips, half sad and half mirthful,  
With a fitful trembling grace,  
Were the very lips of a woman  
He had kissed in the market place;  
But the smiles which her curves transfigured,  
As a rose with its shimmer of dew,  
Was the smile of the wife who loved him,  
Queen Ethelyn, good and true.

Then, "Learn, O King," said the artist,  
"This truth that the picture tells—  
That in every form of the human  
Some hint of the highest dwells;  
That, scanning each living temple  
For the place that the veil is thin,  
We may gather by beautiful glimpses  
The form of the God within."

—HELEN L. B. BOSTWICK.

## THE GLAD NEW YEAR.

We are making a record from day to day  
On the fleeting screen of Time,  
A moving picture that naught can stay,  
Nor erase a single line.  
It may return "after many days,"  
Or wait for a thousand years,  
It may scatter sunshine along our ways,  
Or becloud our eyes with tears.  
The Mentor says only—just smile and be kind—  
However the winds may blow,  
And the joyous present is sure to find  
The smiles of long ago;  
It's so easy when once we have learned the way,  
And it goes like nothing on earth,  
'Till it opens wide the gates of day  
With Death, as new life, and rebirth.

—JIRAH D. BUCK.

## Life and Action

### I WONDER.

I wonder—might it be that we are dead?  
In some forgotten life was this our fear?  
Was this, perhaps, what caused the drooping head,  
The shuddering anguish and the bitter tear?

I wonder—is this death—the careless ear  
Deaf to the music pulsing all around;  
Dulled, that so piteous little it can hear  
Of high, eternal beauty's throbbing sound?

I wonder—is this death—the loveless heart  
That selfishly and all unthinking beats;  
That all too seldom feels itself a-start  
With love-o'-life and all its bitter sweets?

I wonder—is this death—these listless hands  
Outstretched so seldom where their touch might aid;  
So unresponsive to the small demands  
Of brother men, so weak, so oft afraid?

I wonder—is this death? And if it be,  
What holds what we call death to make us quake?  
Perhaps, our eyes once closed, we'll learn to see,  
And then, at last, to larger living wake.

—MIRIAM TEICHNER.

### HE ENTERS IN.

Lift up thine eyes unto the Hills;  
For at their summit lieth that fair land  
Where beauty doth not fail nor fade;  
Where naught of bitterness nor darkness is,  
Nor blindness that doth cause another pain—  
And he that will attain thereto shall find  
His heart's desire, and dwell in peace unspeakable.

## Life and Action

Between the way winds, narrow, steep;  
But he who climbs the path must walk alone,  
At dusk, at dawn, in sun, in mist—  
As if through all the world no other soul  
Had entered on the Quest;  
No other life strove upward toward the light;  
No other step broke through the solemn stillness.

But if his heart has answered to the call;  
If deep within him burns the living fire;  
Not pale, not loneliness, not fear,  
Not death itself can turn him back again.  
With bruised hands, with toiling feet,  
With his high thought for company  
He presses forward on th' ascending way.

To him, at last, all Nature sings her song  
Triumphant, wonderful.  
The earth's abounding joy and prophecy,  
The skies bend low to him in fellowship,  
The sea doth call to him in kind—  
And so companioned,  
He comes unto his journey's end.

*His journey's end*—weary he stands,  
Hands clasped upon his pilgrim's staff;  
His brooding gaze bent back upon the path  
That marks the past.  
And gazing—brooding—wonder falls  
Afresh upon his heart.  
Whence came the need that drove him forth  
And held him fast to this one end?

That immeasurable longing,  
Acute and wordless, for a good unknown,  
For lack of which all life lay tasteless at his lips?  
Upon the man-old riddle pondered he  
When, soft before him, wide and clear,

## Life and Action

Unfolds a vision of the whole. The miracle  
Of that which was, and is, and is to be—  
The answer to Life's questionings:

Deep from within his soul up-breaks  
The song the ages sing;  
And as a Son, victorious,  
He turns, and enters in.

—M. H. H.

### FAITH.

Let a valiant Faith cross swords with Death  
And Death is certain to fall.  
For the dead arise with joy in their eyes;  
They were not dead at all.  
If this were only a world of chance,  
Then faith, with its strong white spark  
Could burn through the sod and fashion a God  
And set him to shine in the dark.

So in troublesome days, and in shadowy ways,  
In the dire and difficult time,  
We must cling, we must cling to our Faith, and bring  
Our courage to heights sublime.  
It is not a matter of hugging a creed  
That will lift us up to the light,  
But in keeping our trust that Love is just  
And that whatever is, is right.

When the hopes of this world into chaos are hurled  
And the devil seems running the earth,  
When the bad folks stay and the good pass away  
And greed fares better than worth,  
Oh, that is the hour to trust in the Power,  
That will straighten the tangle out.  
For death and sorrow are little things,  
But a terrible thing is doubt.

—ELLA WHEELER WILCOX.

# Life and Action

## THE MEEK.

Those who have carved their names upon  
The adamantine rocks of time  
In boldest letters, deepest cut  
By noble actions and sublime,

Have not been arrogant and vain,  
Resenting triumphs not their own;  
Nor worshiped at ambition's shrine,  
Or lived their lives for self alone;

But have been lovers of mankind,  
Whose chiefest aim has been to serve;  
Whose passions had been disciplined  
By self-control with steady nerve.

With them the "Me" and "Mine" gave place  
To thoughts and labors for mankind,  
Their fiery passions had been changed  
To spirits mild and gentle mind.

The earth shall be inherited  
By such as these, the Master said,  
For "meek" is the most fitting term  
We can apply to these great dead.

They rule the world to-day, in truth,  
Through works they wrought long years ago,  
And that they labor still for us  
Is strictly true, I almost know.

And such a thing need not seem strange,  
Hard to believe or comprehend;  
For, loving man so much of yore,  
How could their loving service end?

A blessed thought, it is to me,  
That someday they still hover near  
To aid, guide, guard and answer us  
Whene'er our cry for help they hear.

—W. K.



# Life and Action

## A SERMON FOR MANY.

When the long, hard day has vanished and you seek  
your waiting bed,

Try to live the dead hours over ere the pillow soothes  
your head.

Try to find some explanation for each thoughtless thing  
you've done;

Try to make some reparation for the trouble you've  
begun.

After all the petty gossip that you scattered through the  
day,

Think of how you knocked your neighbor, going calmly  
on his way.

Drag the unkind slings and arrows down from Mem-  
ory's dusty shelf—

Then stand up before the mirror and begin to knock  
yourself.

Do not stand there smug and smirking, do not smooth  
your tousled hair!

Shake your fist at your reflection! Give yourself an icy  
glare!

Don't resolve that you are handsome when you ought to  
know you're not;

Rather tell the faithful mirror that it flatters you a lot.  
Make wry faces by the dozen; try a cold, contemptuous  
sneer—

Such as you have tried on others. Give yourself a mock-  
ing leer.

Then the mirror will remind you, as all honest mir-  
rors do,

That you're not one man in thousands—that you're only  
**LITTLE YOU!**

—WILLIAM F. KIRK.

# Life and Action

## FRIENDSHIP.

Let Friendship weave its cloth of gold,  
It cannot weave too fair.  
The golden woof of memory  
What can with it compare!  
For love would give and love would take,  
And never count the cost;  
Whate'er you do for your friend's sake  
Is never, never lost.

So let us drink to Friendship bright,  
And may it brighter grow.  
When once a friend, always a friend,  
By this your worth men know.  
Oh, let us not seek place nor pelf  
Apart from Friendship's ways;  
He who would only crown himself  
Cannot true Friendship praise.

—DANIEL HUGH VERDER.

## TOWARDS THE LIGHT.

I ask no respite, Lord, although I bend  
Before the storm; let sorrows far and near  
Thicken upon me till, for pain, I shear  
Through this immuring tomb of self and rend  
My way to that wide world where Thou dost send  
Thy flaming, ruthless rays to blast and sear  
All darkness from the soul; I do not fear,—  
My face is set to endure unto the end.

Yet as Thou lovest the weak, Great Father, pray,  
Forsake me not, but have me, as a child,  
In Thy most holy keeping night and day;  
That, knowing Thou art never far, I may  
To the utmost trial still be reconciled,  
And press with joy upon the bitter way.

—G. T.

## Life and Action

### WHAT DOES IT MATTER?

It matters little where I was born,  
Or if my parents were rich or poor;  
Whether they shrank at the cold world's scorn,  
Or walked in the pride of wealth secure.  
But whether I live an honest man,  
And hold my integrity firm in my clutch,  
I tell you, brother, plain as I am,  
It matters much!

It matters little how long I stay  
In a world of sorrow, sin, and care;  
Whether in youth I am called away,  
Or live till my bones and pate are bare.  
But whether I do the best I can  
To soften the weight of adversity's touch  
On the faded cheek of my fellow-man,  
It matters much!

It matters little where be my grave,  
Or on the land or on the sea,  
By purling brook or 'neath stormy wave;  
It matters little or naught to me.  
But whether the Angel of Death comes down  
And marks my brow with his loving touch,  
As one that shall wear the victor's crown,  
It matters much!

—From the Swedish.

## Life and Action

### WHAT SHALL WE CALL IT?

A fire-mist and a planet,  
A crystal and a cell,  
A jelly-fish and a saurian,  
And caves where the cave men dwell;  
Then a sense of law and beauty,  
And a face turned from the clod:  
Some call it Evolution,  
And others call it God.

A haze on the far horizon;  
The infinite, tender sky;  
The ripe, rich tints of the cornfields;  
And the wild geese sailing high;  
And all over upland and lowland  
The charm of the goldenrod:  
Some of us call it Autumn,  
And others call it God.

Like tides on a crescent sea-beach,  
When the moon is new and thin,  
Into our hearts' high yearnings  
Come welling and surging in;  
Come from the mystic ocean  
Whose rim no foot has trod—  
Some of us call it Longing,  
And others call it God.

A picket frozen on duty,  
A mother starved for her brood;  
Socrates drinking the hemlock,  
And Jesus on the rood;  
And millions, who, humble and nameless,  
The straight, hard pathway have trod—  
Some call it Consecration,  
And others call it God.

—Author unknown to us.

# Life and Action

## THE CONQUEROR.

When I was twenty-one I said, "The world is now before me,  
And whether life be long or short, I'll have no master o'er me.  
I'll drink the sparkling wine of life and eat the fruit of  
pleasure,

Indulge each passing whim without a thought of stint or  
measure.

I'll leave no pathway unexplored that offers new excitement,  
No book unopened, though I there may read my own indictment.

No voice nor plea nor argument shall from my purpose  
swerve me,

But every circumstance of life shall bow to me and serve me."  
Fate must have smiled derisively while in her ledger posting  
The faithful record which she keeps of all such idle boasting.

At first it seemed as though each day was simply made to  
order,

No hint that shame and suffering were just across the border.

Whate'er I wanted that I had, the cost I never reckoned;  
The only aim I had in life, to go where Pleasure beckoned.  
Her sweetest smiles were ever mine, at least it seemed to  
me so,

And I, deluded mortal, thought that this would always be so.  
'Tis thus she leads us blindly on until we're bound and bleeding,

Then coldly taunts us as we writhe, is deaf to all our pleading.

I pray you spare me as I tell the sequel of her wooing,  
Nor make me bare before you all the shame of my undoing.  
How I, the master, proud and free, became a slave in fetters,  
The quip and jest of other slaves who never were my betters.

'Twas then mine eyes were opened and I saw with understanding;

I heard a strange yet kindly voice my inmost soul commanding.

## Life and Action

I felt within a new-born strength that knew not fear nor  
danger,

And faced a path to which my feet had ever been a stranger.  
On either hand I knew that there were pitfalls deep and  
yawning,

The pits that I myself had dug before this new day's dawn-  
ing.

Both steep and rugged was the path, and far away the sum-  
mit,

And yet I knew that I possessed the power to overcome it.  
I rose unfettered, and went on, yet wondered at my daring,  
That I, upon an unknown way, so fearlessly was faring.

As on I pressed my strength increased, and lo, a torch be-  
side me

Its radiance cast athwart my path, to comfort and to guide  
me.

I marvelled much from whence its light, so clear and  
penetrating,

Until I saw that from myself the rays were emanating.

Experience my guide became, whose constance never altered;  
She urged my footsteps when I lagged, upheld me when I  
faltered.

She taught me as none other could, life's deep and hidden  
meaning,

And almost cleft the veil 'twixt Earth and Heaven inter-  
vening.

I learned that he who conquers Self more richly is rewarded  
Than all the men whose warlike deeds have ever been recorded.  
That selfishness is suicide, the very soul destroying;

Self-sacrifice, self-saving, all our highest gifts employing.

The approbation Conscience gives, the only praise worth  
seeking,

And words of hope and help and cheer, the only words worth  
speaking.

That we shall never know defeat nor ever fear disaster,

When Self-indulgence hath been slain and Self-control is  
Master.

—FREDERICK BUNNELL KING.

## Life and Action

### TO THE GREAT HELPERS.

Powers of darkness are there, saith Saint Paul,  
Evil of Spirit in exalted places;  
Dark figures walk, with grim and threatening faces,  
Note generous deeds, thrust out, and place a wall,  
And cause a bloody check in special cases!  
It has been so throughout a thousand races,  
Will it be so until the Heavens fall?  
Or, will the fair, White Forces, after all,  
Gaining anon, now beaten from their bases—  
Come forth, triumphant, from the Powers' thrawl?  
Helpers of men, who watch from stellar spaces,  
To Whom our times and cycles seem so small,—  
Great Friends who love, Whose view the Whole embraces,  
Helpers of Men, we know Ye hear our call!

—J. M. W.

### LOVE'S FULFILLMENT.

I knew that there was *one* awaiting me,  
Somewhere on earth, and yet, I knew not where.  
In loneliness I cried,—Love, come to me!  
And I reached my arms into the open air.  
Love, could I but see thy enraptured face,  
As in a vision bright, so sweet and clear;  
My longing heart would lead me to the place,  
And Love would answer, my most heartfelt prayer.

If I could gaze into thy dear sweet eyes,  
I know I'd find myself complete in thee;  
Our souls are One, tho' garbed in diff'ring guise:  
To you, my Love, this is no mystery;  
Sometimes thy presence sets my heart aglow,  
I hear thy voice, as in a sweet refrain,  
As in those dear, sweet days of long ago;  
Come to my heart, and dwell with me again!

—N. F. DE C., M.D.

## Life and Action

### DO IT NOW.

Have you a word of greeting  
Or cheer you wish to say?  
Then do not put it off too long,  
But speak it while you may—  
Just—Do It Now!

Have you a tender message  
To write folks far away?  
Then do not wait to send it, friend,  
Until some other day,  
But—Do It Now!

We live to-day, to-morrow  
May never be our own;  
The words we mean to say or write  
May never become known—  
So—Do It Now!

Oft loving hearts are broken  
And love remains unspent,  
Because the well-meant messages  
Of love were never sent—  
Then—Do It Now!

Perhaps when dear ones vanish  
You'll feel it is too late  
To cheer and help the hearts you loved—  
Then do not longer wait,  
But—Do It Now!

We make life sweeter, better,  
By kind things which we say;  
Then let us take each chance we get  
To cheer folks on their way.  
And—Do It Now!

Yes, no time is so pleasant  
As now, so let's not wait,  
But tell each other all that's nice  
Before it is too late—  
Let's—Do It Now!

—ARTHUR E. GRINGLE.



# Life and Action

## THE LAW.

The sun may be clouded, yet ever the sun  
Will sweep on its course till the cycle is run.  
And when into chaos the systems are hurled,  
Again shall the Builder reshape a new world.

Your path may be clouded, uncertain your goal:  
Move on, for the orbit is fixed for your soul.  
And though it may lead into darkness of night,  
The torch of the Builder shall give it new light.

You were, and you will be, know this while you are:  
Your spirit has traveled both long and afar.  
It came from the Source, to the Source it returns;  
The spark that was lighted eternally burns.

It slept in the jewel, it leaped in the wave;  
It roamed in the forest, it rose from the grave;  
It took on strange garbs for long eons of years,  
And now in the soul of yourself it appears.

From body to body your spirit speeds on:  
It seeks a new form when the old one is gone,  
And the form that it finds is the fabric you wrought  
On the loom of the mind, with the fibre of thought.

As dew is drawn upward, in rain to descend,  
Your thoughts drift away and in destiny blend.  
You cannot escape them: or petty, or great,  
Or evil, or noble, they fashion your fate.

Somewhere on some planet, sometime and somehow,  
Your life will reflect all the thoughts of your now.  
The law is unerring: no blood can atone;  
The structure you rear you must live in alone.

## Life and Action

From cycle to cycle, through time and through space,  
Your lives with your longings will ever keep pace.  
And all that you ask for, and all you desire,  
Must come at your bidding, as flames out of fire.

You are your own devil, you are your own god,  
You fashioned the paths that your footsteps have trod.  
And no one can save you from error or sin  
Until you shall hark to the spirit within.

Once list to that voice and all tumult is done;  
Your life is the life of the Infinite One;  
In the hurrying race you are conscious of pause,  
With love for the Purpose, and love for the Cause.

—ELLA WHEELER WILCOX.

### IMPERFECTION.

O, struggling hearts that fain would rise,  
Why fall ye crippled from your skies?  
Why stalks grim loss with dearest gain?  
Why in all joy the heart of pain?  
Why in love's rapture, as love's moan,  
Cries still the heart, alone, alone?  
Why groping upward, weak and blind,  
Must souls still seek and never find?  
Why, leaning on earth's dearest breast,  
Throb human hearts in vain for rest?

And is it that His spark divine,  
God has set in thy heart and mine,—  
That all our gropings, yearnings fond,  
Are glimpses of His truth, beyond,—  
Dear human hearts and finite eyes  
Reaching toward arcs beyond the skies;  
By broken lights through rifts above,  
Pressing on to the Perfect Love;  
Straining to touch through death and night,  
God's infinite of Life and Light?

—ELIZABETH PENNY.

# Life and Action

## THE ETERNAL WILL.

There is no thing we cannot overcome.

Say not thy evil instinct is inherited,

Or that some trait inborn makes thy whole life forlorn  
And calls down punishment that is not merited.

Back of thy parents and grandparents lies

The Great Eternal Will. That, too, is thine

Inheritance, strong, beautiful, divine,

Sure lever of success for one who tries.

Pry up thy faults with this great lever, Will,

However, deeply bedded in propensity;

However, firmly set, I tell thee firmer yet

Is that vast paw that comes from Truth's immensity.

Thou art a part of that strange world, I say,

Its forces lie within thee stronger far

Than all thy mortal sins and frailties are.

Believe thyself divine, and watch and pray.

There is no noble height thou canst not climb.

All triumphs may be thine in Time's futurity,

If, whatsoe'er thy fault, thou dost not faint nor halt,

But lean upon the staff of God's security.

Earth has no claim the soul cannot contest.

Know thyself part of that Eternal Source,

And naught can stand before thy spirit's force.

The soul's divine inheritance is best.

—ELLA WHEELER WILCOX.

## THE EXHORTATION OF THE DAWN.

"Listen to the exhortation of the Dawn!

Look to this Day!

For it is Life, the very Life of Life.

In its brief course lie all the verities and realities of your  
existence:

The bliss of growth,

The glory of action,

The splendor of beauty:

For yesterday is but a dream,

And to-morrow is only a vision;

But to-day, well lived, makes every yesterday a dream of  
happiness,

And every to-morrow a vision of hope.

Look well, therefore, to this Day!

Such is the exhortation of the Dawn."

FROM THE PERSIAN.

[ Page 299 ]

# Life and Action

## HOME.

The greatest words are always solitaires,  
Set singly in one syllable; like birth,  
Life, love, hope, peace. I sing the worth  
Of that dear word toward which the whole world fares—  
I sing of home.

To make a home, we should take all of love,  
And much of labor, patience and keen joy.  
Then mix the elements of earth's alloy  
With finer things drawn from the realms above,  
The spirit-home.

There should be music, melody and song;  
Beauty in every spot; an open door  
And generous sharing of the pleasure store  
With fellow pilgrims as they pass along,  
Seeking for home.

Make ample room for silent friends—the books—  
That give so much and only ask for space.  
Nor let Utility crowd out the vase  
Which has no use save gracing by its looks  
The precious home.

To narrow bounds, let mirrors lend their aid  
And multiply each gracious touch of art.  
And let the casual stranger feel the part—  
The great creative part—that love has played  
Within the home.

Here bring your best in thought and word and deed,  
Your sweetest acts, your highest self-control;  
Nor save them for some later hour and goal.  
Here is the place, and now the time of need.  
Here in your home.

—ELLA WHEELER WILCOX.

# Life and Action

## LIFE'S HERITAGE.

When so a heavy rod shall rise to smite me,  
And sore afflictions come to sear my soul,  
And complications round about affright me,  
And clouds of sorrow from all sides uproll;  
When trial waits my gaze at every turning,  
And chill misunderstanding greets my deed,  
And spite of all the thirst for good that's burning  
Within my heart finds no responsive heed;

When sturdy friends I've counted on are wanting;  
When enemies rejoice to see me fall;  
And in my troubled spirit gray the haunting  
Fears of a ruin imminent appall;  
When all my days are days of gloom and sadness,  
And where was light no hint of light appears,  
And every hope I hold to seems but madness,  
And they who used to praise now turn to jeers;

Still in my breast, despite its load of sorrow,  
Despite the pressure of o'erwhelming care,  
I sense the thrilling joy of a to-morrow  
Whose dawn shall lighten up the darkness there.  
I sense a moment nigh when, woe abating,  
I'll tread the path that leads on to release,  
And find a cure for troubles dire awaiting  
Safe in the everlasting arms of Peace.

For Life and Love so close are interweaving  
That none can live and yet be portionless;  
And days must come with hours all retrieving  
The dreary years of unfound happiness;  
And he whose share of Love is not yet ready,  
Whose measure of its joy is yet unknown,  
Need only keep his Faith both sure and steady  
To come sometime, somewhere, into his own!

—JOHN KENDRICK BANGS, in "*Harper's Weekly*."

# Life and Action

## A DOLLAR OR TWO.

"With cautious step, as we trace our way through  
This intricate world as other folk do,  
May we still on our journey be able to view  
The benevolent face of a dollar or two;  
For an excellent thing is a dollar or two;  
No friend is so true as a dollar or two;  
Through country and town, as we pass up and down,  
No passport's so good as a dollar or two.

"Would you read yourself out of the bachelor crew,  
And the hand of a female divinity sue?  
You must always be ready the handsome to do,  
Although it should cost you a dollar or two.  
Love's arrows are tipped with a dollar or two,  
And affection is gained by a dollar or two.  
The best aid you can meet in advancing your suit  
Is the eloquent clink of a dollar or two.

"Would you wish your existence with faith to imbue,  
And enroll in the ranks of the sanctified few?  
To enjoy a good name and a well-cushioned pew,  
You must freely come down with a dollar or two,  
The gospel is preached for a dollar or two,  
And salvation is claimed for a dollar or two;  
You may sin some at times, but the worst of all crimes  
Is to find yourself short a dollar or two."

(Author not known to us.)

# Life and Action

## SOME TIME.

Some time, when all life's lessons have been learned,  
And sun and stars for evermore have set,  
The things which our weak judgment here has spurned—  
The things o'er which we grieved with lashes wet—  
Will flash before us out of life's dark night,  
As stars shine most in deeper tints of blue;  
And we shall see how all God's plans are right,  
And how what seemed reproof was love most true.

And we shall shortly know that lengthened breath  
Is not the sweetest gift God sends his friend,  
And that sometimes the sable pall of death  
Conceals the fairest boon His love can send.  
If we could push ajar the gates of life,  
And stand within, and all God's working see,  
We could interpret all this doubt and strife,  
And for each mystery could find a key.

But not to-day! Then be content, poor heart!  
God's plans, like lilies pure and white, unfold;  
We must not tear the close-shut leaves apart;  
Time will reveal the calyxes of gold,  
And if, through patient toil we reach the land  
Where tired feet, with sandals loosed, may rest,  
When we shall clearly know and understand,  
I think that we shall say that "God knew best."

—MRS. MAY RILEY SMITH.

## Life and Action

### KEEP A STEPPIN' TO DE BAND.

If yo' want to make connection in a heabenly direction,  
When yo' hea' de halleluyah trumpet sound,  
Yo' hab got to keep a walkin', keep yo' feet fo' eber knockin',  
Got to keep 'em pattin' juba' on de ground.  
If yo' laigs dey git-a-akin, an' yo' knees dey git-a-shakin',  
An' yo' craw's a runnin' mighty short o' sand,  
An' yo' eyes dey git-a-leakin', don' yo' nevah, nevah weaken—  
Keep a steppin' to de music ob de band.

#### CHORUS.

Poom-bah! poom-bah! poom-bah! poom-bah!  
Lissen to de ol' bass ho'n.  
It's a gwine to be a tootin'  
When de planets am a shootin'  
An' a bustin' on de ressurection mo'n.  
It's a tellin' yo' to hurry,  
An' to nevah, nevah worry,  
Marchin' upwa'd to de happy promis' land;  
But yo' got to keep a goin',  
Keep a heelin' an' a toein'  
To de music ob de halleluyah band.

When de ressurection thundah splits creation all asundah,  
An' de lightnin' am a flashin' in de sky;  
When de wattahs ob de ocean git into wild commotion,  
An' de busa'ds to de wildahnesses fly;  
Ask de blessed Lawd to guide yo', for to come an' ma'ch  
beside yo',  
Fo' to hurry down an' take yo' by de hand;  
Don' yo' nevah, nevah faltah, keep a clingin' to de altah,  
An' a steppin' to de music ob de band.

#### CHORUS.

—By A. Tack.



# Life and Action

## AFFINITY.

“There is a principle in Nature which impels every entity to seek vibratory correspondence with another like entity of opposite polarity.”—From “*Harmonics of Evolution*,” by Florence Huntley.

### 1

When our old Mother Earth was very young,  
Perhaps some twenty million years ago,  
Two little atoms were together flung  
From distant realms above, to earth below.

### 2

What atoms are, we can but merely guess,  
For even Science is not really sure;  
Electrons, polarized and under stress,  
Or whirling vortex rings of ether pure.

### 3

What these two atoms were, or whence they sprung,  
It matters not; but, their magnetic hearts  
Drawn each to each, in close embrace they clung,  
And came to earth to play their little parts.

### 4

Through countless years, these tiny entities,  
Alternately of gas and liquid form,  
Preserving still their own identities,  
Pursued their way through fire and stress and storm.

### 5

From age to age, by fine attraction held,  
Though parted oft, persistent in their course,  
They formed new ties, and constantly they swelled  
The numbers vast, moved by magnetic force.

## Life and Action

### 6

Impelled by Law, aquiver with the shock,  
They joined ten million myriads of their class,  
And then combined to form the crudest rock:  
Affinity thus bound the solid mass.

### 7

Stupendous changes now took place on earth:  
Enormous rocks to awful heights were hurled;  
Huge mountain chains and peaks were given birth;  
As all the powers of Nature made a world.

### 8

Great floods of rain poured down from frigid height,  
And spread upon the cooling world in streams,  
To rise again in steam and clouds of white:  
A constant war 'twixt temperature's extremes.

### 9

Through all this turmoil, turbulence and strife,  
While Earth was thus prepared for usefulness,  
Our little atoms led a strenuous life;  
Yet were refined by Nature's rude caress.

### 10

Vibrations raised, their action more intense,  
For finer forces they became prepared:  
Susceptible to higher elements,  
The Vito-Chemic life these atoms shared.

### 11

The line was crossed—these tiny atoms now  
The vegetable kingdom entered in.  
When this great change took place, or why, or how,  
We may not know, but thus did plants begin.

## Life and Action

12

Still ruled by Law, they sought out one another,  
Two principles, akin to sex, applied:  
Receptive one, and positive the other.  
Affinity again was satisfied.

13

So generation started far and wide,  
Luxuriant plant life flourished o'er the land;  
The world with shrubs and vines was beautified,  
And giant forests grew as Nature planned.

14

Thus Earth again prepared for greater need,  
And, more refined, our atoms kept their course  
Through root, and stalk, and leaf, and bud, and seed,  
Vibrations raised still more, for higher force.

15

So sensitive they were and so refined,  
That they were touched with Spirit life and aim.  
In quick response the plant-cell changed in kind,  
And higher cell of animal became.

16

Again the atoms crossed the kingdom line,  
As animals first came upon the scene,  
And, guided still by principles divine,  
Were wedded close for purposes unseen.

17

Each animal sought out its fitting mate,  
Each tiny cell its own harmonic cell,  
Vibrating at a corresponding rate,—  
Of opposite polarity as well.

## Life and Action

18

This is the Law, a part of Nature's plan :  
Each entity, through changes vast, refined  
For higher forms from monad up to man  
Affinity decides its place and kind.

19

By one great force the minerals are blent ;  
Polarity of atoms rules them well.  
The plants have still an added element,  
The Vito-Chemical or Life of Cell.

20

The brute has both these elements, we know,  
Besides the Spirit Life, to fill his role,  
While Man has all the powers of those below,  
And stands alone, in touch with that of Soul.

21

At first, all animals were coarse and crude,  
But Evolution's progress upward ran,  
And brute creation was the grand prelude  
To Nature's final, crowning product, Man.

22

As atoms to vibrations high are keyed,  
As simple cells evolve to more complex,  
The animal develops to the need  
And higher element in life reflects.

## Life and Action

23

When this great point is fairly reached and passed,  
The animal responds to finer force:  
Soul element possesses him at last—  
A Human Soul begins its earthly course.

24

And so our atoms now have gone the round  
Of physical development on Earth.  
Affinity's attractions they have found  
Imperative and binding from their birth.

25

They've reached the limit of refinement here,  
So far as modern science knows or cares;  
They now may pass into a higher sphere  
Beyond the realm of physical affairs.

26

Dame Nature built the human frame so fair,  
The perfect animal, primeval man:  
The Soul, the lord and master, entered there,  
And over all her forces claimed command.

27

Unnumbered years she spent in this great scheme,  
Evolving and refining every sense,  
Till, ready for the Soul of Man supreme,  
She individualized intelligence.

## Life and Action

28

The Human Soul, for whom all things were made,  
Begins its round on round of Earthly lives;  
Experience gains, and passing through each grade,  
Becomes more wise and potent as it strives.

29

The Soul of Man, with master will and brain,  
Turned Evolution's course to some extent,  
From physical to higher, mental plane,  
Which served to speed the Soul's development.

30

Man's lower nature must respond, of course,  
To all the laws that govern on that plane;  
But power of will, the Soul's one mighty force,  
Gives strength to rise and mastership obtain.

31

The Human Soul, in seeking for its mate,  
To make complete its earthly happiness,  
Makes use of all affinities innate,  
But moderates and molds them more or less.

32

Affinity, that ruled atomic action;  
That, in the plant, provided for its growth;  
That, in the beast, decided sex attraction;  
In human life, binds man and woman both.

## Life and Action

### 33

The word, indeed, has been too much abused,  
Degraded by its vile interpretations;  
A splendid word, if properly 'tis used,  
And rescued from its bad associations.

### 34

Affinities in human life include  
All that in elemental life attracts;  
But, dominated are these forces crude  
By Soul, the master of our lives and acts.

### 35

Affinity of body, mind and soul;  
This is the perfect, ideal, married state.  
The Basic Law prevails throughout the whole,  
But man oft learns the principle too late.

### 36

On every plane of active, human life,  
Harmonics must prevail on every hand;  
Affinity should mate the man and wife.  
The Law is God's and man should understand.  
—ERVIN A. RICE.

## Life and Action

### IF—FROM A WOMAN'S POINT OF VIEW.

If you can let your foot-free friends surprise you  
When all your household wheels are out of gear;  
If you can get a meal when all about you  
Are piled the things there wasn't time to clear;  
If you can serve them simple things serenely,  
Without a word about the plight you're in,  
The while you say unto your soul, "Be seemly,"  
And, in the bosom fight that follows, win,—

If you can love your child with all that's in you,  
Yet firmly say the word that must be said;  
Face tearful eyes and never let them daunt you,  
And in the din that follows keep your head;  
If you know life, yet trust your children in it  
Because you see that God, who made the gale,  
To vanquish sin gave unto man the Spirit,  
Just as to fight head-winds He gave the sail,—

If you can win respect from those who serve you,  
And run your home, and not let it run you;  
If you can face details nor let them dwarf you,  
And keep your outlook broad, your vision true;  
If you can let your sands of time run daily  
Into a headlong stream of endless tasks,  
And do the things you hate and do them gladly,  
Because to serve is all the joy Love asks,—

If you can do, without the dust of doing,  
And toiling, keep your soul and body fine;  
If you can right the words and deeds you're ruing,  
And lean on Love yet not become a vine;  
If you can be a worthy wife and mother  
And wisely meet all this shall bring to you;  
Fear not to share the burdens of your brother:  
What Time shall ask, that, Woman, you can do!

—JANE DOWLING FOOTE.



# Life and Action

## IMPORTANT NOTICE.

Attention is again called to our great National Patriotic Congress to be held at San Francisco next October. The importance of this federation idea and this opportunity for a grand popular demonstration and convention can hardly be over-estimated. We want to urge upon all friends of our public schools and other cherished free institutions, to call county and city conventions and arrange for delegates. Local lodges, castles and courts should take this matter up promptly and vigorously. There can be nothing lost by attending to this matter well ahead. This great forward movement calls for your loyal support.

Don't fail to send for patriotic booklet free, enclosing at the same time, five cents postage for folder and letter of particulars about the next National Convention. Address D. J. Reynolds, 424 Plymouth Building, Minneapolis, Minnesota. Please mention this paper.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF AUGUST 24, 1912, of *Life and Action*, published Bi-Monthly, at Chicago, Illinois, for May-June, 1915.

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J. E. Richardson.....Oak Park, Ill.

Signed: J. E. Richardson.

Sworn to and subscribed before me this 23d day of March, 1915.

William Einfendt,

[Notarial Seal.]

Notary Public.

My Commission expires Mar. 1, 1916.

[ Page 313 ]

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"Fools decide. Philosophers investigate."

# Life and Action

The Great Work in America

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Vol. VI

July-August, 1915

No. V

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## Question Box

By the TK

QUESTION: Quoting from page 100 of Vol. 1: "When Electro-Magnetism is extracted from iron or steel, we have devitalized, mineral substance, or dead ore." Compare page 96 of the same Volume: "Science demonstrates that one or more of these vital elements magnetizes, vivifies, vitalizes or animates *all* physical matter." The latter statement seems to imply that no physical matter can exist, even in chaos, without being charged with at least one of the Life Elements, the former that it is possible for physical matter to exist apart from these elements. I suppose the answer is in the books. Will you please tell me where to find it?

ANSWER: No, the answer is not in the books, in definite form. It might be worked out, however, from the data therein contained, by one who is sufficiently familiar with the subject. The intent of the second quotation above is to convey the idea that, *in its normal state or condition*, all physical matter is magnetized, etc.,

[Page 314]

## Life and Action

by one or more of these Life Elements. But you will remember that when the Spiritual and Soul Elements are withdrawn from the physical organism of man, the physical body slowly dissolves. This makes it entirely clear that these Life Elements may be withdrawn—under certain conditions. The same thing is equally true of all the Life Elements.

QUESTION: Do the lower Life Elements, viz., the Electro-Magnetic and the Vito-Chemical continue to exist in the spiritual body of the animal or human after death?

ANSWER: Every physical Element in nature has its spiritual aspect, or analogy. After physical death the spiritual aspect or analogy of each Life Element continues to exist in the spiritual body of the individual—but *not* the *physical* aspect of it.

QUESTION: Since the Magnetic Field lies between the physical and the spiritual planes of matter, with what sense does the Student perceive it? You answer: “With the physical sense, in conjunction with the Magnetic Element of his own body.” Again: “With what sense does the student perceive that part of the Magnetic Field which lies above the line of cleavage?” You answer: “With the spiritual sense, in conjunction with the Magnetic Element of his own body.” Now, here is my difficulty. I reason that since the Physical Magnetic Body is an exact duplicate or counterpart of the physical body, then it is equipped with a full set of sensory organs. And if so, then why cannot the Ego or Soul function through these sensory organs upon the Magnetic

## Life and Action

Field, with which they are in vibratory correspondence, in the same way it does through the physical sensory organs on the physical plane?

ANSWER: Your mistake lies in your assumption that the magnetic body is an "Organism" in the same sense as that of the physical body. That is not true. It is rather in the sense we might say there is a "Water" body. If we could remove all the other elements from the physical body but the water, and without in the least disturbing the water, we would have a water-duplicate of the physical body, which we might call a water-body. Now, while it is a duplicate of the physical body, yet it does not have separate and distinct "Organs of Sense." In other words, the water-body is only a homogeneous mass of water in the exact shape of the physical body. The same is true of the "magnetic body," as you are pleased to designate it. It is true, that at physical death, the magnetic body remains intact for a time; but it is somewhat as a vapor body might retain its form for a time, but all the while simply floating in the air, like a cloud. In other words, the magnetic body is only a homogeneous mass of magnetism which retains its form for a time after death, and then dissolves as a cloud of vapor might do.

I believe if you will read the closing chapters of "The Great Work," and observe carefully where the illustrations show the relation of the physical body to its physical magnetism, and the spiritual body to its spiritual magnetism, you will obtain a clearer understanding of the subject. Simply get away from the notion that either of the magnetic bodies (physical or spiritual) is an "organism." It is *not*. It therefore does not have

## Life and Action

“organs,” as you have assumed. It is simply a mass of Magnetism in the form of the body.

QUESTION: Does the Great School recommend “Corporal Punishment” as a means of obtaining obedience in the education of children?

ANSWER: No. The infliction of bodily punishment upon a child, by one who is older, stronger, and thereby physically able to overcome the child, must inevitably arouse in the child either a sense of Anger, or one of Fear, or both. But these are both, in all their varying aspects, destructive to the one who harbors them. Therefore, they only awaken and set in motion in the child’s nature destructive conditions and processes, and in no sense can this be rightfully considered “Educational.”

There is no child of normal intelligence but can be reached by the constructive power of Love, and an appeal to Reason, and all the higher and better elements of its being and nature. It is possible to lead every child “by the hand of Love,” and to “point it to the pathway of Duty,” and in such manner as to command its respectful attention and obedience. It is only a question of the limitations of the intelligence and Self-Control of parents necessary to demonstrate the truth of these statements. There is, perhaps, nothing in all the world that calls for so much intelligence, patience, self-control, poise, gentleness, sympathy, understanding, reason, knowledge of human nature, and all the higher elements of human character, as does the education and proper training of children, in such manner as to call out only the constructive elements of their natures. But

[Page 317]

## Life and Action

it can be done, and it is the business and the responsibility of every parent to master the subject before assuming the responsibility of bringing children into this world of hardships.

I am aware of the fact that there are many specific illustrations which might be given where corporal punishment would seem at least the easiest way of commanding obedience; but it is not a question of the *easiest* way, but the *right* way. And there is but one *right* way and one wrong way, as regards physical punishment of children.

QUESTION: Are those of your readers who are interested from the viewpoint of Freemasonry, justly entitled to infer that the Great School is only another name for the 33° in S. R. Masonry?

ANSWER: Hardly so. They are, however, entirely justified in assuming that the Great School is an institution which has, long ages past, demonstrated all that constitutes the ethical foundation of the 33° in Scottish Rite Masonry. They are also justified in assuming that the Great School is the original source from which all the degrees of Masonry were derived. But the Great School stands for something vastly more than the 33° in S. R. Masonry. It is a voluntary association of Master-Men whose lives, far back into the dim and distant infancy of the human race, have been dedicated and consecrated to the acquisition of knowledge for the benefit of humanity, and the establishment of TRUTH at every cross-road along the journey of individual life, that mankind may not go astray.

[Page 318]

## Life and Action

**QUESTION:** When you gaze into space, out of doors, you see small transparent points vibrating in circles—or orbits—and the longer you gaze the clearer they appear. They seem like moving particles of some gas. They are not dust, for they are transparent. What are they?

**ANSWER:** They are the clear corpuscles of blood which circulate through the anterior section of the eye (including the cornea and pupil, and possibly the lens)—that portion of the eye in front of the retina and the ends of the filaments of the optic nerve, through which the rays of light must pass on their way through the pupil to the retina and the ends of the nerve filaments. If you will, some warm day, when the sky is clear, lie down on the ground and gaze steadily toward the clear blue sky, you will be able to see these little floating transparent round bodies much more clearly. And if you will study their movements with sufficient care you will soon observe that they seem to chase each other around certain definite courses—as if they had their several run-ways over a definite course, or definite courses. This will serve to indicate the fact that they do have these definite run-ways, and that they are through the blood vessels of the eye in front of the ends of the filaments of the optic nerve. This phenomenon has puzzled many people. By a scientist some years ago, it was said to be the atoms of oxygen in the atmosphere. By another recently, it is said to be the atoms of hydrogen in the air. A critical study of their action will soon convince the observer that they are due to the circulation of blood through that portion of the eye anterior to the retina, in the line of vision.

## Life and Action

QUESTION: I hope I am not intruding too much on the privileges of the Question Box, but I am consumed with an earnest desire to know, though I am quite willing to wait my turn so far as the questions are concerned.

Of all the questions that come up for solution, perhaps the question of "Good and Evil" is the greatest and the most persistent. I do not know that any final solution of this momentous question is possible, but at any rate there must be a certain amount of definite knowledge attainable.

There is one phase of the question I should like to be absolutely certain about, although its presentation seems fairly clear in Vol. II of the Harmonic Series. However, I know you will bear with me whilst any uncertainty continues to exist in my own mind.

I am encouraged in this because one quotation I shall present from Dr. Buck's "*Constructive Psychology*" would seem to support this difference.

I have a book in my possession, entitled "The Kybalion," which deals with the Seven Principles of the Hermetic Philosophy. Amongst these Seven Principles is the Principle of Polarity. In its treatment of this Principle we are told that "Everything is dual; everything has two poles; everything has its pair of opposites; opposites are the same, differing only in degree; opposites are really only the two extremes of the same thing, with many varying degrees between them," etc.

Coming now to the subject under consideration, I read: "Good and Evil are but the poles of the same thing; and the Hermetist understands the art of transmuting Evil into Good, by means of an application of

[Page 320]



## Life and Action

the principle of Polarity. Good and Bad are not absolute; we call one end of the scale Good and the other Bad, or one end Good and the other Evil. A thing is 'less Good' than the thing higher in the scale; but that 'less Good' thing, in turn, is 'more Good' than the thing next below it," and so on.

In "*Constructive Psychology*," page 59, I read: "What we call Good and Evil are less opposite extremes than contrasted degrees and varying utilities."

In "*The Great Psychological Crime*," page 288, we find: "In whatever sphere or department of Nature the principle of quality manifests itself, it is an expression of either simple contrast or extreme opposites."

Heat and Cold are given as an example of simple contrast, while Truth and Falsehood, Love and Hate, etc.—are given as examples of extreme opposites.

Do Good and Evil fall under the second class; and are they, therefore, essentially different in their natures; or, are they but the opposite poles of the same thing?

ANSWER: I doubt if it is possible to give a more exact and definite answer to your question than that which is given in Vol. II of the Harmonic Series, at pages 288, *et seq.*, as follows:

"There is a principle in Nature which, in all its operations and manifestations, is creative, formative, integrating, developing, organizing and evolutionary in its nature and tendencies. It is known to Science as 'Nature's Constructive Principle.' As such it constitutes an equal part of a most stupendous duality in Nature, the other half of which is known as 'Nature's Destructive Principle.' "

"Construction and Destruction. These terms give  
[Page 321]

## Life and Action

expression to a duality of extreme opposites. They define two of the most important, extensive, conflicting and antagonistic processes of all Nature. They represent the two great fundamental and essential opposites in Nature which are known and recognized by scientific thinkers and investigators everywhere."

The terms, "Good" and "Evil," as employed by the Great School, have reference to the Constructive Principle of Nature and the Destructive Principle, in the realm of the *Psychic* Individuality of Man. They have reference to the distinct processes by which the Moral Individuality of Man is either integrated and built up on the one hand, or disintegrated and torn down, on the other hand.

In this highest application of the Principles, at least, they stand for "Opposites" and not merely for "Contrasts."

Whatever in Nature is Constructive to the Moral and Psychological Individuality of Man, is "Good;" and, on the other hand, whatever is Destructive to that same Individuality, is "Evil," or "Bad."

In this I believe you will find your answer.

QUESTION: The writer realizes the great demand upon your time and vitality, and is further impressed by the thoroughness of your replies, and the kindly and courteous consideration of the many questions put to you. Indeed, I am compelled to marvel at the self-control, and to admit that if nothing contained in the Harmonic Series and supplemental literature were true, the mental poise which you exemplify is well worth the efforts of a lifetime.

## Life and Action

It is possible that the fact of so many questions pouring in showing the desire to "learn the truth and be free," and on your part the "knowledge of a labor well done," affords you greater happiness than can generally be conceived.

With the knowledge of the great demands upon you, as above stated, it is my desire to ask the following question which, I trust, is essentially proper and within the bounds of legitimate questioning, viz.:

In the discussion of the phenomena of hypnotism, it is stated at page 15, paragraph 1, of *The Great Psychological Crime*:

"*Hypnotism* is the process by and through which one person—called a hypnotist—obtains, holds and exercises control of the Will, voluntary powers and sensory organism of another person—called a subject. It also includes the psychic relation which exists between the two persons during the hypnotic process."

Again, on page 149, paragraph 1:

"*Mediumship* is the process by and through which a spiritual intelligence obtains, holds and exercises control of the Will, voluntary powers and sensory organism of a medium. It also includes the relation which exists between the two individual intelligences during the continuance of the mediumistic process."

In the second paragraph of the same page is the following statement:

"It is, indeed, the hypnotization of a physically embodied individual by a spiritually embodied intelligence."

Referring to "*The Principle Involved*," page 175 of [Page 323]

## Life and Action

*The G. P. C.*, third paragraph, we learn that after a medium has been “developed”.

“Upon this vital current the controlling intelligence is able to ride into the inmost consciousness of the sleeping subject, as it were, and there voluntarily assume control of the Will, voluntary powers and sensory organism of the subject.”

From all of which, with other statements contained in the Harmonic Series, I *assume* that the spiritual intelligence, during the period of active control, occupies (with the legal owner), as a “usurper,” the physical body of the medium.

The question I wish to bring out is—*How* does the hypnotist control *his* subject? I understand that the hypnotist’s Will is supreme; and I believe, in a general way, that I grasp the idea of the “destructive” effects upon the three brains. But the *Spiritual* Control (I assume) controls by actual possession of the physical body, while a hypnotist cannot secure control in this manner for the reason that if he could and did project his spiritual body into the physical “domicile” of his subject, he would be unable to perform any of the functions of his own physical body while controlling his subject, and would himself become a subject for spiritual control, if physical death did not actually result to him.

It occurs to me that should you feel justified in answering this question, there will be an elucidation of a law or laws governing mind, thought and Will, which will prove most startling to those of us who have not the power to study these questions from the plane of Mastership.

## Life and Action

Apologizing for taking so much of your time, believe me, etc.,

W. D. N.

ANSWER: Your difficulty and mistake lie in *assuming* "that the spiritual intelligence, during the period of control, occupies (with the legal owner), as a 'usurper,' the *physical body* of the medium."

While the literal wording of the quotation to which you refer, if taken alone, might seem to justify such an assumption, I believe if you will give the context its full meaning and significance, and study the subject more deeply, you will see that it has not been the purpose or intent of the author to convey the idea that a spiritual control actually enters bodily the physical organism of the medium. I am quite sure, in fact, that at some point in the text works it is definitely stated that it does *not* enter the physical body of its subject, the medium.

Perhaps the language to which you have referred is not well chosen. In any event, it is *not true* that a spiritual hypnotist (control) enters the physical body of his subject (the medium) during the period of control, or at any other time, for that matter.

It is simply the power of his *Will* that "rides into the consciousness of his subject, as it were." Note the three words—"as it were"—and the manner and connection in which they are used; and you will observe that they were intended to convey the suggestion that the expression preceding them was to be taken figuratively, and *not* literally.

In truth, there is absolutely no difference between the process of establishing control by a hypnotist and  
[Page 325]

## Life and Action

that by a spiritual control. The process is identical in every respect. It is the *Will* of the hypnotist, as well as the *Will* of the *Control* that establishes its mastery over the Will, voluntary powers and sensory organism of the subject (which subject is in one case the hypnotized individual and in the other the medium).

QUESTION: Is *Gravity* the force by which the Living Soul in this world draws, along the line of least resistance, toward its own center of life, all matter within its own influence?

ANSWER: I do not know.

QUESTION: Believing that integration and growth depend upon the activities, potencies and powers of the several Life Elements, and that every physical entity has its spiritual material counterpart which interpenetrates it, the following questions have forced themselves upon me, and I will thank you for your answers to them:

(a) Does the spiritual organism of a physically embodied man require spiritual nourishment, analogous to the way in which the physical body is nourished by the consumption of food, water and air?

ANS.: While the spiritual is physically embodied, the process is analogous.

(b) Does a spiritually embodied man taste spiritual material fruit, drink spiritual water, and breathe spiritual atmosphere?

ANS.: Yes, a spiritual man has five spiritual senses that are analogous to the five physical senses, and they sense the spiritual world and spiritual materials in a manner that is very closely analogous to the manner in

[Page 326]

## Life and Action

which the physical senses perform their functions through the medium of the physical body. But the process of renewing and perpetuating the spiritual body upon the spiritual planes of life are not so closely analogous to the physical processes. To elucidate the difference, however, would require too much space for this time and place.

(c) Are the conditions of bodily sustenance upon the spiritual planes in any or every way analogous to those obtaining upon the physical planes of life?

ANS.: In most particulars the analogies are apparent to all upon the spiritual planes; but they are less clear and distinct as the individual evolves to higher and higher planes of life upon the spiritual side. No, they do not involve an "economic" or "work" problem, in the same sense these exist here upon the physical plane.

(d) Does the Economic solution which the Great School desires to teach us, imply that a greater wisdom has already established a Rule of Service upon the Spiritual Planes, and thus settled such economic problems as are baffling the crude, undeveloped intelligence and immature Morality obtaining upon this earth plane at this time?

ANS.: It is true that the Great Friends have wrought out a definite System that has been tried, tested and demonstrated in every respect. It is not entirely applicable, however, to the conditions that exist upon any of the spiritual planes of life. The analogies of life and condition are not sufficiently close to make that possible. But the demonstrations have been made under

## Life and Action

conditions that involve the possibilities of life upon the earth at this time.

(e) Is it not probable that Jesus had a clear knowledge of the harmony, justice and wisdom obtaining upon the spiritual planes in mind when he taught his Disciples to pray "Thy kingdom come, Thy will be done on earth as it is in heaven?"

ANS.: There is no doubt of it. He also had a very superior knowledge of the demonstrations of the Great School upon the earth plane; and his mission was largely to teach this knowledge to his own people, and through them to the world.

(f) Are there atmospheric conditions in the spiritual world analogous to those of this earth plane?

ANS.: Yes.

(g) Will men who suffer from disarranged physical organisms suffer similarly in their spiritual bodies?

ANS.: No. That is to say, not in the same way. There is such a thing as spiritual suffering, but not from spiritual "Diseases," in any sense such as we know upon this earth plane. There is only one process by which spiritual "Death" may occur, and that is carefully explained and elucidated in Vol. II of the H. S.

(h) Are there spiritual weeds, insects, etc.

ANS.: There are all kinds of spiritual plants, in each and all of the spiritual planes of life. But insect life is confined to the "Magnetic Field," after it passes from this physical plane.

(i) Will it mean as much of an effort along all lines spiritually, mental, social and Moral, on man's part, to survive and live on the spiritual planes as it seems to be here upon earth?



## Life and Action

ANS.: No.

Your list of questions are such that my answers must necessarily be very unsatisfactory. It is impossible to explain the points of difference existing in the conditions upon the various planes of life, without going into the subject from the very foundation, and following it through all the evolutionary rounds, noting the variations from the law of analogy as they appear.

These questions are in the very heart of the subject matter which legitimately belongs in the volume on the subject of *What Science Knows of the Spiritual World*. If I shall ever live to write that volume, I shall hope to elucidate all these questions and many others concerning the conditions existing upon the spiritual planes of life. I trust these answers, brief as they are, will be sufficient for the present, and until such time as I shall be able to command the time for the preparation of the volume to which I have referred.

QUESTION: Are there not powerful human intelligences both in the body and out—Black Magicians—who can dominate *any man, good or bad*, who has not the knowledge whereby he can resist such domination and control?

ANSWER: No. Nature gives to every individual human being a strong guard of protection in the power given him over the magnetic forces of his own being. When this protection is supplemented by the living of a life in conformity with the Constructive Principle of Nature in Individual Life, in other words, an exalted Moral Life, there is no human power short of Mastership that could exercise any destructive influence over such

[Page 329]

## Life and Action

an individual—and Mastership is an added protection, and not a menace nor a danger.

It is not necessary for the individual to possess the knowledge and powers of a Master in order to withstand the powers of any Black Magician. If he observes the laws of physical health, and exemplifies a Moral Life in conformity with the Spirit of the Work, he can be assured of the power to withstand the assaults of all the evil forces and intelligences that may seek to dominate him. Keep in mind, however, the combination of conditions I have here designated, for they are all important.

QUESTION: Does the School of Natural Science agree with the doctrine of the T. S., in that Sex is solely an animal condition and function which does not obtain in the spiritual world; and that generation, or the separation into sexes, is the force that binds the human entity to the physical plane, and that this must be overcome in order to enable the individual to reach the spiritual planes?

ANSWER: I was not aware that the T. S. had ever promulgated such a doctrine. Are you sure you have correctly stated the position of that School?

If, however, you have stated correctly the position of the T. S. on the subject, then I must say very emphatically, that the School of Natural Science does *not* agree with it. In other words, the Great School does not have to speculate upon that question, for the reason that its knowledge is definite and absolutely complete. I am able to say, of my own personal knowledge, that Sex is *not* merely, or solely, an animal condition and function; but on the contrary, it is a cleavage which inheres in the

[Page 330]

## Life and Action

Soul itself, and that it is as definite and powerful an influence in the spiritual world as it is here on earth.

Men and women upon the earth plane are men and women still after they have passed beyond the Valley of the Shadow of Death and found their abode in the land of the Spirit. The differentiation of Sex is even emphasized in the spirit life, and there is no such thing as the alternation of the sexes. I have heard that this is, indeed, one of the ideas promulgated by the T. S.—or at least by some of the members of that School of Thought. I do not know that the T. S. as such should be charged with having promulgated the doctrine of sex alternations.

The fact is, however, that so far as the wisest of the Great Masters are able to go, the definite and unalterable principle of sex obtains. The men and the women who have lived upon the earth plane, and have passed into the spiritual life and progressed even to the Thirteenth Sphere, are still men and women as definitely and distinctively as when they were upon the earth plane. This fact should answer the question very fully.

QUESTION: Are the Life Elements subject to the Law of Evolution, or are they universal in time and space?

ANSWER: This question is answered in *Harmonics of Evolution*. Find it.

QUESTION: I am one who is preparing himself for admittance as a Student, into the School of Natural Science, by means of the Questions and Key prescribed for that purpose. In keeping with your admonitions in  
[Page 331]

## Life and Action

a recent issue of *Life and Action*, I try to use my reasoning faculties on any and all questions, and not to accept as "gospel" every statement made by you, just because it is made by YOU.

I appreciate, to a great degree, I think, the scientific reasons which underlie that request of yours.

I have read and re-read, many times, the chapter in *The Great Psychological Crime*, on page 378—"To The Physician." I cannot reconcile it with my views on the healing of physical ailments. After reading paragraph 2, page 379, I can reach only one conclusion, namely, that it is my ignorance which makes me dissent from its truthfulness. I am quite confident that there is no professional prejudice in my conclusions. It has been my belief for some years past that the practice of medicine was so very empiric in its nature that it is a courtesy to call it a Science. I have understood that the profession, in general, admits that there are not more than one or two drugs the action of which on the body can be correctly forecast.

In paragraph 3, page 381, you speak of the necessity of the physician knowing which drugs are destructive in their nature and effects, as well as those that are remedial. Dr. Lindlahr's claim, in "*Nature Cure*," that drugs suppress disease, but do not remedy it, appeals to me as being true. I am inclined to go further than he does and say that it is probable that anything, except food, which is put into the body, is a foreign substance not needed in the metabolism; and, if not needed, must do harm, &c. &c.

ANSWER: You think you are not prejudiced in your views, and I give you credit for honesty in that

[Page 332]

## Life and Action

belief, and yet, I do not recall having read anything in a long while that has impressed me more strongly with the spirit of prejudice than does your letter. You have formed your judgments on the subject, which is all right; but you are looking for whatever will sustain your already formed judgments, instead of for TRUTH. I do not mean that this is a conscious process with you; but I believe it is to some extent true, just the same.

You are even prejudiced against certain *words*, just because somebody else has given them a bad name. For instance, the word "*Drugs*" has come to mean "something that is either poison or that suppresses disease, instead of eliminating and curing it."

And therein is where both you and Dr. Lindlahr are at fault.

If you will look up the meaning of the word "Drug," you will find that in its commonly accepted use it means "Any substance used as *medicine*;" or, "a chemical ingredient used in the arts."

Now look at the word "*Medicine*," and you will observe that it means "A substance possessing curative or remedial properties."

Medicines are divided into two general classes, solids and liquids, and broadly they are classed as internal and external medicines.

From these observations you will see that you have been grossly prejudiced against two very innocent and inoffensive words, namely, "*Drugs*" and "*Medicines*."

It is true that the term "*Drugs*," in its broadest sense, includes both poisonous drugs and curative medicines.

## Life and Action

It is true that there are *some* drugs that are suppressive in their action upon the physical body. But it is equally true that there are far more drugs that are *not* suppressive in their action. There are very many drugs and medicines that are eliminative and alterative in their action.

Furthermore, according to the findings of the Great School all disease is the result of "starvation" in some form and degree. Think of this before you go further, and get the concept clearly and firmly in mind. "*All disease is the result of starvation in some form and degree.*"

Now, if that be true, then it must be equally true that "All curative medicines are in their essential nature and action upon the body, *foods.*" They furnish the nutriment that is needed to overcome the starvation that causes the disease.

If you will get these two concepts clearly in mind, you will have rid yourself of a most unjust and unfortunate prejudice.

You know, if you will but stop to think, that a very large proportion of so-called medicines, are of vegetable origin and substance. The fact is that there are but a comparatively few of these that can be truly said to be suppressive in their action. They act, in the very large majority of instances, as foods for the body, and as such are in every sense wholesome and constructive.

Just because there are a few drugs that are suppressive in their action is no justification for condemning the very large majority which are *not* suppressive. Is not this sound reason and logic? Certainly, and no intelligent physician will try to get around or away from it.

[Page 334]

## Life and Action

And under "The New Chemistry"—which transmutes mineral drugs into vegetable remedies—there is no excuse whatever for attacking "Drugs" as either suppressive or poisonous. Once transmuted into vegetable substance they become direct "Foods" for the body of man, and in every essential constructive in their action.

The time is not far distant when, under the discoveries of chemistry, there will be an entirely "New Materia Medica," and a new Science of Medicine, which will contain every element of constructive energy and action.

I frankly admit that the use which some physicians of the Old School make of the poisonous mineral drugs is not only suppressive, but extremely destructive. But again I must be just and say, that there are many physicians, even of the Old School, who are just as strongly opposed to such use of "drugs" as you or I or Dr. Lindlahr. And it is not fair to class them all together and condemn them just because a few of them are false to their trust and their profession.

Neither should you, my friend, jump at the conclusion that Nature Cure is a "Cure-all" as it is known and practiced to-day. The fact is, all real *cure* is "Nature Cure;" for it is *Nature* that does the work of *curing* in all systems of healing. All that any system of medicine can do is to *aid* Nature, by furnishing the patient the proper "foods" that are suited to overcome the "starvation" which causes *disease*. When we have done that, then Nature takes up the work and makes the real *cure* by making use of the materials at her command for that purpose.

## Life and Action

Every cure effected, whether by an Allopath, a Homeopath, a Neuropath, or any other sort of a "Path"—is a "*Nature Cure*;" because it corresponds to Nature's methods and processes. Therefore, it is not fair to single out a small section and call it "Nature Cure" any more than it would be to call everything in therapeutics "Allopathic."

If you physicians would only come to recognize the fact that there is much good in all systems of medicine, and all systems of cure, and then make yourselves familiar with the good in all systems and use it to its full limit of service, you would soon come to represent what the Great School designates a "*Great Physician*."

But so long as you persist in nursing your prejudices and shutting your eyes to the good wherever it may be found, you will never reach the dignity nor the altitude of truly "Great Physicians."

The article to which you refer in *The Great Psychological Crime* was written from the viewpoint of many years of active and definite experience in the fields of Medicine and the study of Therapeutics. There is not a statement contained in it that is not fully justified by the known facts of Natural Science.

You who call yourselves "Chiropractors" have made some valuable discoveries, and you are doing some good; but you touch but a very small segment of the great Circle of human experience. You are to be commended for the good you do, but your narrowness and prejudices are deeply to be deplored by all lovers of Humanity. If you would but open your eyes and see the good in all systems, and then make intelligent use of it, there is not the least question but that you would become, in time,

[Page 336]



## Life and Action

truly Great Physicians, just as would the representatives of other systems, if they would do the same thing.

This is a subject which cannot be treated fully nor satisfactorily in the short space at my command in the Question Box Department of *Life and Action*. I am hoping the time will come when I shall be permitted to give to the world some of the findings of Natural Science on the subject of "*Disease and its Cure.*"

QUESTION: Have you ever known of a case where a hypnotist has attempted to exercise hypnotic control over a person partly paralyzed, say in one arm? I understand that in such cases they are unable to control the action of the paralyzed member.

And if that is true, does it not refute entirely the claim of hypnotists that they control the muscles and not the will of the individual?

The patient himself cannot control his own paralyzed arm, because the wires are down, as it were. But if the hypnotist's control is that of the muscles alone, should he not be able to control the paralyzed arm as readily as any other part of the body?

And does not his inability to control the paralyzed arm, while he can control the other parts of the patient's body, prove that his control is of the *Will* of his subject and not of the muscles?

ANSWER: It is true that a hypnotist is unable to control the action of any part of the physical body fully paralyzed.

And you have made the scientific conclusion very clear and plain as to what this fact means. Your reason and logic are sound.

[Page 337]

## Life and Action

QUESTION: A young friend of ours has offered us what we think is a strong evidence of individual spiritual vision, although she was unaware of her unfoldment. For weeks her condition was such that her strength was greatly reduced, and she was unable to take and retain but very little nourishment; the result was almost a complete fast for several weeks. One day, in the presence of her husband, parents, physician and others, she passed into a state which completely baffled those who were with her. Her physical form became rigid, her eyes stared into vacancy, and of course those present were much concerned. Here is what she said after she was restored to a normal condition: "I was perfectly aware of all that transpired around me, of what each one said; but at the same time I saw my Grandma (who was burned to death last summer), sitting on a throne, the angels around her, and they were singing. Everything was beautiful. I know that I saw those wonderful and beautiful things and that I was not dreaming."

In truth, those around her at the time were sure that she was not dreaming. We believe she had a spiritual vision, and we want very much to know what you think. She had never read your books, and knew nothing of your teachings.

ANSWER: This is not an uncommon experience. Similar incidents are occurring all the time, but few of them are discussed much afterwards because the witnesses have some preconceived notions about such things, and usually they do not like to discuss them lest they may be disbelieved by those who hear them.

The experience was, indeed, a "*Vision*," in the sense that the lady really saw with her spiritual vision the things she described after she became normal.

## Life and Action

QUESTION: Is the spiritual body of a misshapen or deformed person the exact counterpart of the physical body? Or is the spiritual body patterned after the physical; or is the reverse true?

ANSWER: This question also is answered in the books, but not, perhaps, as definitely as desired. The spiritual is always the pattern, and the physical is formed upon it. But the spiritual pattern is always *perfect*. There are no deformed spiritual people, except for a period after one has escaped from a deformed physical body. It may not resume its perfect spiritual form at once, but does so as soon as the mental attitude of the individual will permit Nature to do so.

Deformity is caused by something which affects the physical organism direct. And as the physical body is twisted out of shape and becomes deformed, the spiritual within it is forced to take on the deformed shape so long as the physical deformity remains; and if that remains until physical death the spiritual remains so also until it is liberated from the physical. It then immediately restores itself to its former perfect form, if the mental attitude of the individual will allow it to do so. Sometimes the deformity becomes so fixed in the consciousness of the individual that it takes Nature a little while to overcome the mental deformity. Nature's impulse, however, is always toward the perfect in form, so far as the spiritual energies go; and as soon as the physical obstructions, and mental attitude of the individual can be righted, or removed, Nature impels the spiritual to assume its perfect form, according to the "Patterns of Things."

# *The New Science and the Old Religion*

BY J. D. BUCK, M. D.

Man's knowledge of Nature is both superficial and rudimentary; we know a little about many things, but few things as they really are. We talk about matter and force and space and gravitation, as they enter into all our daily experiences, and yet we do not *know* what any of these things really are.

To a very large extent, owing to a common experience, we speak of these things to each other, and within certain limits, have a common understanding.

This is the common-place, beyond which the average individual never goes, or thinks, or even dreams.

What we call Language, enables us to create images of our thoughts and acts, our ideas and experiences, as a "medium of exchange" in place of actual values, and while at this point, every individual differs from every other, it is remarkable how much we have in common after all.

It is only when we undertake to draw hard and fast lines, as in a creed, or a belief, that we are led to hostile disagreement and antagonism, even when originally the belief is voluntarily assumed.

[Page 340]

## Life and Action

When it is enforced by dogma, and guarded by superstition and fear, a strong reaction is bound, soon or late, to set in and likely to swing the individual as far in the opposite direction.

We are a long way yet from a universal Religion.

This basic and organic similarity, with its accompanying diversity, is the greatest paradox known to man. In one sense, we are all alike, and at the same time we differ from each other as though each were alone in the universe.

We need not only to recognize and remember this difference, but to do all that we can to understand each other, and the first step in this reconciliation requires self-knowledge. We must understand ourselves before we can understand others.

Charity, in the broadest and best sense—that is, consideration for others—is not only the beginning of wisdom, but the road to real content for ourselves.

Altogether too much has been made of the saying, that “Self-preservation is the first law of Nature;” while the slogan of the evolutionist—“the survival of the fittest”—does not create the fittest to survive, except in a materialistic or animal sense.

The appeal of so-called religion to superstition and fear, has often encouraged this same selfishness, by no means annulled by the proselyting spirit; which again, is but the selfish effort to make others accept our own conclusion, or suffer the consequences—such as *we* can inflict.

The altogether materialistic form given to the modern theory of Evolution has failed to promote the higher evolution of man.

## Life and Action

The real trouble with all these theories and beliefs lies in ignorance of the real nature of man, as constituted here and now.

All our uncertainty and fear regarding the change called death, and of life thereafter, come from the same ignorance regarding the present.

Instead of going outside or beyond our daily experiences here, to solve these great problems, we need only a better understanding of the Self as it now exists.

Nothing is clearer, more rational, nor better demonstrated by all our experience, than the fact that man is a twofold being.

The physical life of the body, with its surroundings and associations in what we call sense and time, constitutes one department in this twofold life of man.

Matter and energy; organ and function; nutrition, repair, decay and death are all conditions that largely concern and dominate man in the outer world of sense and time.

The laws of physics and kinetics, to a certain point, apply here as elsewhere in the world without, and until recently our science of man has stopped here determined to convert all problems in the life of man into terms of mass and motion, or "pure physics."

But let us drop all this for the time, and begin over again.

Man is also a self-conscious Individual Intelligence; a *fact* as patent as that he is a physical, living organism.

He has an inner world of consciousness all his own, as literally as is his living body.

No matter now how these two realms in the life of

## Life and Action

man may be related to, or supplement each other, they certainly *exist*.

What we call matter, *per se*; what it is in the last analysis, we do not know. "*Proteus*" is a fitting *nom de plume*.

So also with *Consciousness*; we know that it is not an "attribute" of matter, like any other so-called attribute. Matter never manifests consciousness. It absolutely fails in the initiative. Matter and Consciousness are an absolute antithesis.

This inner realm of consciousness, and the outer realm of matter, motion, space, time, resistance, attraction, gravity—and the like, constitute the twofold life of man to which I have referred. They are united in man, and we know either only as they are so associated together.

We may follow physics and kinetics till we touch the border of consciousness, and there we stop and must enter another realm, another world. All that we have learned of matter and motion becomes largely useless.

So-called Psychology to-day is exploring, mapping and charting the *trails*, through physics and function, by which they arrive at the "great abyss;" and there they lose the trail; "not one step beyond" can they go.\*

The mystery of "the beyond" in the *present* life is precisely that beyond the *Great Divide* we call—Death.

Consciousness is an Individual Experience. We may recognize its signs outwardly, more or less, but it is *awareness of self*; the inalienable heritage of the indi-

\*Consciousness is to the Individual Intelligence of man what space is to nature: "The All-Container."

## Life and Action

vidual, and non-existent otherwise, so far as we have the slightest knowledge.

Coming now to the realm of man's knowledge, consciousness and experience within and without, and it all concerns the Self and the Non-self.

The moving panorama of events within and without, in the conscious life of man, reveals not only an orderly sequence like the relation of thought, or desire, or impulse to action, but also as relating outer conditions and circumstances to all these, and of each group to the other.

So-called Scientific Psychology to-day busies itself with these movements, relations and sequences. It concerns itself with endless details and endeavors to trace relations and sequences. It deals solely with phenomena. Its concept is Automatism, pure and simple. Consciousness is admitted as a *fact*, like any other; a pure gratuity, like seeking to measure the movement of a body in a centric, concentric or excentric circle.

"What makes the wheels go round?" is *nil*: *How* they go is everything.

Now take a circle of any given dimension and let the space within represent the realm of man's consciousness.

Outwardly the circle is one of a group; and among them are cubes, triangles, squares, etc.—that is "the self and the non-self;" the inner realm of consciousness, and the outer environment.

The center of this circle, a mere *fact*, so far as we are now concerned, is the Individual Intelligence, Ego, Soul or entity; the *something* that is conscious, the actor, mover, feeler, etc. It is a Unit in the midst of endless multiplicity and diversity.



## Life and Action

It is not one member in the group or chain to be classed with organ, tissue, functions and changes. It stands alone. There is nothing with which to compare it.

No fact is more patent in the life of man.

True, it is related to all else within and without in the process and phenomena of the life of man.

It is not a "naked soul;" a point merely in space, whose "center is everywhere, and whose circumference is nowhere." It is a *potential*, the absolute center of an ideally perfect circle. It is the center of consciousness, and the center of life. Every ideal circle has one center and no more.

*In itself*, it is absolute and non conditioned, but it may condition itself; look within or without, cognize the beating of the heart within, or the cyclone without; mourn, lament, rejoice or despair; or dance, sing, fight or play through its habitat, the body, the "circle of life." *It* does all things that are done, by assent or design, and when it once knows, recognizes and realizes itself *It* becomes Master, within and without in its "sphere of Life."

This is neither metaphysics nor philosophy, but a plain statement of *facts*, amply justified by all observation and experience. Because it has been ignored, belittled or turned aside, confusion reigns in all that we call psychology or knowledge of Self.

Now we may come back to Physics. We cannot get outside, or beyond Matter. Even the absolute center of a perfect circle is still involved in matter. Divested of its relation to matter and motion, this Individual Intelligence, unconditioned and changeless, could not even

[Page 345]

## Life and Action

learn to know itself. It would be merged in Infinity, and gain no experience.

It could never learn to distinguish the Self and the Non-self. Its first endowment is *Self-consciousness*, arising from its first awareness of the movements of matter; "matter moves," but *I* remain the same.

All that we know as *Physics* may be epitomized as "*Substance, Motion and Number.*" This, in truth, is the "*Primary Triad of Nature*"—The *One Substance* and its *Two Properties, Motion and Number.*

It has been conjectured that all matter is essentially one in kind, and that our elements—so-called—have arisen through differentiation from one original substance. This was the ancient Hindoo's idea of *Akasa*; while *Fohat* was held to be the primal energy, and these two were inseparable from space, whether latent or manifesting, merged or separate, in space they were one. With the "first breath," when movement began in creation, they became "two in one"—*substance* and *motion.*

The principle of *adaptation* of means to ends, the design and creation of forms in Nature followed on the lines of harmonious relations, or the property of *Number.*

Plato called this—"the World of Divine Ideas." Recent discoveries and speculations in physical science regarding the constitution of matter, have landed us back in the older metaphysics.

*Substance* is not only etherealized, but "radio-magnetic," "phosphorescent," and the like.

Matter, or Substance, therefore, includes the gross and tangible and in the refined and invisible, with co-

## Life and Action

ordinate relations of energy and motion, according to definite mathematical ratios.

If we speak of the *Physical* and the *Spiritual* planes of matter and energy (meaning essentially the same substance) movement and number, (differing only in density, rapidity of motion and corresponding increase in the number of vibrations) we are well within the pale of modern science.

Man is not only immersed in this world of substance and movement, but his body is an aggregate of its elements and potencies from the gross to the etherial.

Two "two worlds" *for* man, are thus manifest *in* man; the Physical and the Spiritual.

With the average individual on the earth plane, the body holds him down; anchors him to the earth.

The "dominant chord" is physical gravity. His inner realm; his conscious world of Ideas, percepts, receipts and concepts, relates him to the Spiritual plane.

Let us suppose that his appetites, passions, emotions, desires and aspirations gradually change, and become concentrated on the Spiritual plane, and with this change there comes a refinement of substance and proportionate increase in velocity of motion; a greater sensitiveness and quicker response to spiritual things.

Is it not clear that the dominant chord in his being points inward and upward toward the heavens, instead of outward and downward toward the earth?

Has not Spiritual Gravity taken the place of physical gravity; and are we not justified in this conclusion by all we know of substance, movement and number on the physical plane?

[Page 347]

## Life and Action

Vaporize water and it ascends toward the clouds; chill the vapor and it descends toward the earth.

It does not annul these laws that man's whole body does not vaporize and float in the air.

What *Gravity* really is, we do not know. We know how it operates according to "density, the square of distance," and the like, and is powerless to "pull the vapor or the ether down," until it condenses.

Man can concentrate his attention, focalize his mind, and move his body toward a given point on the material plane.

But suppose he has, by self-control, exercise of the will (and long practice) learned to concentrate on the *supra*-physical plane; how far might he change the dominant chord relating his body to the gravity of the earth?

In other words, is what we call *gravitation* capable of being annulled, controlled, or reversed?

Are distance and density the only conditions that enter into its equations?

May not the *Life, Will Power and Intelligence of Man*, present other equations entirely?

If the average "scientist," in a room alone with another individual, saw that individual rise and float around near the ceiling for several minutes, would not the scientist question his own sanity for a long time, instead of admitting the phenomenon to be a fact? It would "*upset all his theories of the universe.*" "If we are sure of anything, it is the *reliability of gravitation*" — "*Bodies unsupported, fall to the gound.*" That this body was "*pulled in an opposite direction*" by an attraction stronger than that of gravitation, and so able

## Life and Action

to overcome it, would at least be *suggested* by the phenomenon.

When, therefore, a man, reliable, intelligent and truthful as any I have ever known, tells me he once witnessed the very phenomenon I have described, the question arises with me, "*are there not principles in nature, and laws of movement and number not yet discovered, beyond anything we yet know?*"

If a "speck of Radium apparently can *radiate indefinitely*," what becomes of our "equation of substance and energy?" It would either have to be given up, or we would be forced to admit that our speck of Radium has unlimited *credit on the "Ethereal Bank"* surrounding it.

Von Helmont's *Alkahest* is no longer an alchemical dream, but a *reality*.

Our most reliable asset in this changing realm of theories, concepts and facts is what we call "*Magnetism*," and the principle of *polarity* which it invariably manifests.

We have learned how to "fix its poles" so as to control the *direction and escape* of energy, and this one discovery has revolutionized the whole realm of mechanics and applied science.

Few persons have any conception of what a *Dynamo* is the human body; of how much animal magnetism has to do with life and health, or of the "Potential" and "Controller" latent in the Will of man.

Our "speck of Radium" ought at least to stand as an object lesson in the kindergarten of our present knowledge.

## Life and Action

Trace, in imagination, the fertilized germ, little more than a visible speck, till it develops into a world-mover, like Napoleon, and gathers and dissipates energy and resources, changing the face of civilizations, where another similar speck developes a hod-carrier, or a nihilist.

The resources of nature are immeasurable and seemingly inexhaustible, and it is still true that—"He may seize who hath the power, and he may hold who can."

In the double nature, or two-fold life of man, the physical and the spiritual, we have a complete antithesis and an absolute equation, with gravity pulling downward or upward, subject to the *Will* of man.

When he has *Mastered* his powers, and has come into full possession of his heritage, I see no reason why he may not float through the air as readily as stand upon the ground.

He has but changed the potential from the physical to the spiritual end of his life equation, by mastering his powers, and his environment.

And so, at any moment of his life, "if the books were closed," the Individual would "*go to his own place*" determined by the "direction and equivalence of energy" toward physical or spiritual gravity.

It is as inexorable as fate, but it is not Kismet. It is compensation; Substance, Movement and Number, guided by Intelligence building character and achieving perfection, or self-completion.

One may wallow for a lifetime in the "fleshpots of Egypt," or "wash up" and matriculate any day in the "*Hall of the two Truths*," in the "*University of the Universe*."

## Life and Action

The "After Death" problem, that is just now exciting so much interest and discussion, is involved in all the foregoing.

With the death of the physical body, the spiritual body of refined substance escapes with the center, the Individual Intelligence—unchanged.

The tendency of gravitation is now *from*, in place of *toward* the earth.

It may be "earth-bound" and find its level far more obviously than before death; for appearances, titles and "reputation" fail to deceive Nature. It will "reap as it has sown" and rise or fall to its own level, according to *intrinsic* gravity, and "the deeds done in the body."

Those who think that the Spiritual Problem in the life of man is "up in the air, and beyond the clouds," would do well to consider these problems in Nature's Finer Forces.

It is all within the conscious realm of the Individual Intelligence, to learn his own nature, govern his own powers, and utilize his own opportunities.

Is it not foolish to imagine that absolute Justice, weight, measure and compensation obtain universally in Nature and in the body and whole environment of man, while his spiritual nature is given over to "accident" or caprice, with no law governing it?

It is only because of the identity of man with universal nature and the analogies within and without man's conscious being that he can apprehend, understand, or utilize anything. The whole of man's higher evolution depends upon his getting closer to nature, utilizing her laws, and facilitating her evident designs and so fulfilling his own destiny.

[Page 351]

## Life and Action

The Divine Intelligence behind, above, and around all these laws and processes of Nature, is not revealed as an Infinite Caprice, but as Love and Beneficence; Law and Harmony.

It says, within the soul of every man—"do thy day's work faithfully, cheerfully, and well; and thy reward is sure; thy wages exact, to the last scruple; thy compensation absolute."

"Thy possessions come and go, and fall away from thee: What *thou art* in thy soul; thy work, thy life, that alone is thine inalienably.

It seems strange that the average so-called religious teacher should manifest only hostility and denunciation of these investigations and suggestions that lead man inevitably toward the same goal of harmony and spiritual aspiration.

He imagines that it belittles or ignores religion to confirm its essential truths by any route save his own.

Religion *per se*, begins where all these investigations leave off; and if the average theologian and ritualist would find a clear and intelligent definition of the words "*Religion*" and "*Superstition*," and try never to forget it, he would doubtless see the difference between belief and knowledge, as between *methods of explanation* and essential truths.

It is of far less importance that we should all agree in our explanations (which is a rational impossibility) than that we should all agree to work together—each in his own way, as he must, for the common good, the general uplift, and the universal Brotherhood of Man.

In place of this, we wrangle over creeds, formulated by man; fight over dogmas, and segregate humanity



## Life and Action

into more and more hostile camps, quarreling over paths and roadways toward the delectable mountains of Truth, Righteousness and Eternal Light and Joy.

What is this eternal warfare, after all, except the fighting out to the last dregs, *intellectual pride*, and the refuse of *animal egotism*, while all around and above us shines the spiritual Light of Truth and Love?

We hear the complaint every day that "the churches are empty"—and why?

Because they are side-tracked, and the multitude are swarming along the open highway, with "*Co-operation*" on their banners, "*Brotherhood*" as their watchword, and a handclasp and cheer for all who need, who fall by the way.

It is not the "New Thought" but the *Old Uplift of the Nazarine*, being put into action.

Suppose Jesus had printed his Sermon on the Mount; had it copyrighted, and sold it for a tenfold profit; and when he died, left three million dollars for his relatives, his "*Church of Christ*"—and his lawyers to fight over; would he still be hailed as the *Good Shepherd*?

Facts and common sense are not yet altogether out of date, and the Good Shepherds are multiplying as never before in the history of man; and they do not wait for the applause of the multitude, though we still crucify them—"in His Name!" *Shame! Shame! O Shame—on US!*

If the elements of Superstition and Fear were entirely removed from the various so-called Religions of to-day, many of them would stand as paganism undisguised.

## Life and Action

Again: If we always distinguished clearly between what we actually *know*, and what we *believe*, most people imagine that religion would disappear and materialism take its place.

How little *Morals* have been identified with *Religion* in past history Prof. Myers has clearly demonstrated in his splendid work—“*History as Past Ethics*.”

The idea that Religion can be immoral or unmoral, shows how greatly and how universally *Superstition* has been mistaken for *Religion*; and yet, the average churchman or theologian will resent any effort to distinguish between superstition and religion.

Science has seldom stated clearly its attitude toward Religion *per se*, but in opposing dogma and superstition it has been regarded as hostile to *Religion itself*.

Nothing deserving the name “Science,” can be opposed to anything deserving the name “Religion.”

The religious element in the life of man is as basic, ingrained and inevitable as any function of the physical body.

The materialistic or nihilistic trend of modern science has failed and begun to disappear far more rapidly than has Superstition in Religions, and so are slowly identifying true Science with pure and undefiled Religion. This is the result of far-reaching discoveries in Nature’s Finer Forces.

Huxley long ago defined the ultimate aim of Science as “The discernment of the rational order that pervades the universe.”

This discerns Universal Intelligence and Natural Law behind all phenomena, order and harmony. With-

## Life and Action

out this, confusion instigated by caprice could lead only to destruction and devolution.

The importance and supernaturalness usually placed upon the term "*Revelation*" seem to make impossible anything deserving the name "Natural Religion." Therefore, to question Revelation is to deny and destroy Religion utterly; and Morals are supposed to fall between this upper and nether millstone, with wickedness as the inevitable result. The whole difficulty here lies between the nihilism of Science and the superstition of so-called Religion.

The constructive age in Science is just now at its dawn. Huxley gave the basic Theorem: Physical Science (as embracing the whole problem) has failed utterly.

To this must be added Mental Science, Ethical Science, Psychical and Spiritual Science all as inherent in the rational order of things.

Thus, the *facts* of Nature, demonstrated, classified, formulated and recorded, constitute the realm, the method and the results of Science.

Faust, as "the Spirit that denies" is either banished or "redeemed."

This cannot destroy Revelation, as many so fearfully imagine. It will open the door to still grander and more spiritual revelations, as free from superstition and fear as from mediumship and sorcery.

If Revelation is a *fact* in the spiritual life of man, as I firmly believe it to be, Science can never disprove it; but must demonstrate it, and discern the laws and conditions of its occurrence.

## Life and Action

But the new Science, and the new Revelation would not lead to a new Religion. They could only confirm and illuminate the religion of the Nazarine, based upon pure and perfect morals, and divested of every phase of superstition, and with the love that casteth out fear.

This is the road that the most advanced science of the day is now traveling.

True, it exists as yet only in fragments, the Constructive period not having yet arrived; and this constructive work will not be in the building of theories, but in the grouping of demonstrated facts, and discerning their rational order and logical sequence, and this had already been carefully outlined in a book called "*The Great Work.*"

The evidence along these lines, will not be found in the concordance of opinions. It must be intrinsic in the work itself, in its reasonableness and agreement with itself.

If the experience and demonstrations of the author transcend those of the reader, they must clearly define the lines upon which further experience may be gained and demonstration made.

Knowledge, in any and every case, must result from experience.

Thus a religious experience, and a natural or scientific experience, have a common root in the conscious intelligence of man.

If this means anything, it seems to me to mean—Religion in the daily life of man.

The divinity in man is no longer what Carlisle called, "an absentee God"—but an indwelling Spirit, a realization and a continual Revelation in the soul of man. Prof.

[Page 356]

## Life and Action

Fiske called this "Natural Selection, giving place to Divine Selection" in the higher evolution of man.

Jesus did not undertake to found a philosophy, but to live, and to help others to live *The Life*, with the assurance that "he who leads the Life, shall know the doctrine."

No one who has consistently and persistently led the life that he portrayed and exemplified, has ever been left in any doubt or uncertainty as to the destiny of the human soul.

*Faith*—not superstition or belief, but a genuine faith—casteth out all fear.

"*Faith* is the soul's Intuitive *conviction* of that which both reason and conscience approve." It is a light within the soul, and not a dogma imposed from without; and it is founded upon Law, as unvariable as that of gravitation.

All real progress brings the new Science and the old Religion nearer and nearer together; while Materialism and Superstition recede and disappear.

Nothing fights so desperately and dies so hard as Superstition, because it is based on ignorance, and safeguarded by fear.

True Religion means Enlightenment and a true knowledge of Self leads inevitably to a knowledge of God.

True Science is constructive, and never destructive, and in the end, must clasp hands with true Religion; the one dealing with the facts of Nature, the other with the actual experiences of the human Soul.

The real consummation along these lines is not promoted by appeal to fear with rewards and punishments

[Page 357]

## Life and Action

awaiting us in the world to come, and simply locating us in heaven or hell.

The appeal is, in the highest sense, to self-interest.

Regeneration is neither a sudden nor a miraculous process. It is a transformation within the conscious soul of man. Just as food is transformed and assimilated to the living tissue in the nutrition of the body; and this developing life of the soul brings it nearer and nearer to God.

It is a religious experience, born of personal effort, self-control and a building toward higher and still higher ideals. It is constructive and spiritual in the highest sense.

When once clearly apprehended and instituted by personal choice and individual effort, it can seldom be lost sight of.

It is Christ-like and leads inevitably to at-one-ment with Him and with God.

Repentance and remorse cannot annul nor change the past. If we realize our mistakes and really repent of our sins and follies, it enables us to avoid them in the future.

This is the Spirit of Christos, regenerating the life of the soul. It is not vicarious, except by the Christ-Ideal. The *real work* we must do ourselves.

If past sins may be forgiven and so annulled, why may we not keep on sinning and expect still further forgiveness?

Conscious and intentional evasions or violations of personal responsibility, under the strict law of justice and compensation, bring inevitable results. They have

## Life and Action

already done their work and left their scars, and the test of repentance lies solely in avoiding them in the future.

Forget them, but *remember* to sin no more. They may have been born of ignorance, inexperience or carelessness.

Without these experiences, this growth in grace by self-control and personal effort, man might be innocent, but never virtuous.

This is the line of the higher evolution of man; coming up from the depths of ignorance, he pushes his way to the mount of transfiguration.

This is strictly the science of ethics.

Is it not equally the Christ-life? Regeneration? Transfiguration? At-one-ment?

The theologian is likely to reply: "Then you propose to do it all *yourself*;" and I would say: "This is Christ in the soul of man: the way, the truth, and the life; the Regeneration, the Redeemer.

"Christ born in us, as the hope of glory;" and no longer a fetish crucified, and nailed to a cross; but resurrected *in us*, as a "*quickeningspirit*."

So I hold that the new Science is slowly working up, or back, to the old Religion in the onward spiritual evolution of man.

### DEFINITIONS

"*Truth* is the established relation which the facts of nature sustain to each other and to the individual intelligence or soul of man."

"*Science* is exact knowledge of the facts of nature classified and systematized."

"*Philosophy* is the conclusions which men in their  
[Page 359]

## Life and Action

search for a knowledge of *Truth* have drawn from facts of science."

"*Religion* is the application of the facts of science, and the conclusions of Philosophy to individual life and conduct."

"*Morality* is the established harmonic relation which Man as an individual intelligence sustains to the Constructive Principle of Nature."

"*Superstition* is unreasoning belief, backed by fear, enforced by dogma and intensified by persecution."

"*Belief* is *Conviction*—true or false, rational or irrational, logical or illogical, warranted or unwarranted, and with or without foundation in fact."

"*Faith* is the soul's intuitive conviction of that which both Reason and Conscience approve."

A rational faith is based on morals, and the basis of morals is the recognition of personal responsibility under an enlightened conscience. Hence a true *Faith* is *at one* with *Ethical Science*.



### A GOOD WORD FOR "LIFE AND ACTION," AND FOR THE BOUND VOLUMES.

Dear Friends:

You have no idea how much we value the little Magazine, how it is looked forward to and welcomed and read from beginning to end, repeatedly.

The Five BOUND VOLUMES of *Life and Action* are in a special rack in my own room and they always have some fresh message when read over again, and we feel nearer to you all who are in the Work.

With kindest greetings and good wishes,  
Fraternally and sincerely,

L. T.



## *“In My Heart”*

BY J. LLOYD HAMMOND, M. D.

Preparation is preliminary to achievement. Nature has so instituted it that, whenever any process or work of accomplishment is to be undertaken, there must be preparation, and the rule is, the greater the work in importance, the greater the preparation. In the realm of Mineral Nature, a study of geological formation shows that the present results in deposits of iron, coal, silver, gold, and other minerals are but the achievement of long ages of tireless activity in preparation on the part of Nature. The planter must spend much time and effort in cultivating and preparing the soil to receive the seed; for seed sown upon stony, or unprepared ground, bringeth forth no growth or fruition.

In the realm of the Soul of Man (the highest phase of Nature's activity) this principle of preparation shows itself in its most constant and exacting, as well as its most interesting, lofty, and beautiful manifestation. The early years of the growing man-child or woman-child are spent in preparation for future duties and responsibilities which are essentially human and embrace those owed to self, to family, to neighbor, and to citizenship. And results have always depended essentially on prepa-

[*Page 361*]

## Life and Action

ration. The best man, father, friend and citizen is the one who has had the best preparation.

This Principle of Preparation is one of the greatest and most mysterious themes in the domain of philosophical discussion. Nature mysteriously works from the basis of the individual, intelligent entity and has so constituted it that each entity shall have a process of preparation peculiar and necessary to itself. Hence, what may be excellent preparation for one individual, in the assumption of duties and responsibilities of life, would probably be poor preparation for another. Since the sum total of humanity is formed of practically an infinite variety of individuals, each having his own needs and peculiarities of intelligence, it so follows that there must be an infinite variety of experiences to those individuals as a preparation for future activity. Hence, Nature has so arranged (and this is the most significant and exalted Truth of the theme) that each experience to each individual is a preparation for a *future* experience. Circumstances and events are so closely linked and interwoven that each thought is a preparation for a succeeding thought, each day of living a preparation for a succeeding day of life, and EACH LIFE A PREPARATION FOR A SUCCEEDING LIFE. Nature has conferred upon Man, through the powers of attention, contemplation, reason, judgment, and will, both the power and the duty to make each thought, each day, each Life a good and wise preparation for that which follows.

Masonry is a School of Life. In it those men who are fortunate enough to have been admitted to initiation are taught something of those duties and responsibilities

[Page 362]

## Life and Action

they owe to Diety, their country, their neighbors, their families, and to themselves. Fortunate, indeed, is the man who has felt the incentive to apply for initiation into Masonry, and who has been deemed by the Brethren of the Order to be "worthy and well qualified, duly and truly prepared." And since preparation for Masonry is one of the most exalted phases of the general theme of the Principle of Preparation, the writer has found it extremely interesting and instructive to inquire somewhat into the nature of the preparation of the neophyte applicant, to determine *where* and *how* it occurs. The quotation used as a title of this article, a ritualistic answer used early in the process of the candidate's initiation, suggests something of the nature of this inquiry.

In ancient times the heart was popularly supposed to be the seat of the Soul, although there have been wise men of all times who have known the truth. Very little of the present broad and concise knowledge of anatomy had been attained in those days and so, when the phenomenon of physical death occurred, it was observed that when the heart stopped beating, the intelligence of the individual ceased its manifestation. So, with pardonable logic, the observers of the phenomenon immediately associated the intelligent Soul with the heart, and came to believe that in some way the Soul had its seat in the heart. Consequently certain expressions crept into the people's language, which, while superficially referring to conditions of the heart, really referred to conditions of the intelligent Soul. These expressions have come down to us as shown in the following examples: "He's right in his heart;" "His heart's in the right place;" "Heart-felt;" "Hearty;" "Cordial" (from Latin *cor*,  
[Page 363]

## Life and Action

meaning heart) ; "Cordiality," etc. These expressions all refer to a condition or attitude of Soul rather than to a condition of the physical heart. One should always substitute the word *soul* for heart whenever these expressions are met. Hence, when the candidate for Masonry is interrogated as to his primary or fundamental preparation for Initiation, and answers, "*In my heart*," he means to say, "*In my Soul*."

This reveals at once the reason for the peculiarly strong appeal which Masonry makes to its true initiates. Those things which appeal directly to the *Soul* of Man are the *realities*. Masonry appeals directly to Man on the psychic or moral plane and becomes that which supplies a want or desire in his primarily prepared Soul. "Masonry consists of a course of ancient hieroglyphic moral instruction taught agreeably to ancient usages by types, emblems, and allegorical figures." Its mission is to enable man to improve his moral nature, to enable him to "subdue his passions and improve himself in Masonry."\* There is in the Soul of every man a desire for "Light." Man misinterprets this desire, which manifests itself as a fundamental craving for experience, and use it as an excuse for all manner of self-indulgence, thinking by this means to satisfy this craving in his Soul. All through the history of the world the majority of men have ruined their health, broken their hearts, and wrecked their lives in a ceaseless struggle for indulgence in material things, a struggle for wealth, honor, titles, etc. Being surrounded and engrossed with their physical environment, they fail to see that these things are

\*Cook's Monitor.

## Life and Action

but temporary in their relation to Man. Our brethren of India call this world of physical manifestation, "*Ma-hamaya*," or world of *Great Illusion*, and it is, indeed, a "*great illusion*" when Man attempts to use it as a means of satisfying the craving in his Soul for satisfaction.

The teaching of Masonry is a direct pull away from the enticements of the physical plane. Before the candidate enters his lodge on the way of his initiation he is informed that "whatever man may acquire on earth, whether wealth, honor, or titles, can never serve him as a passport to the Grand Lodge above;"\* but his admission there depends on the way he has lived here in the physical world. The basis of that way of living is MORALITY, and in the progressive moral teachings of Masonry the neophyte is taught the first lesson in constructive effort in morality, that of Self-Control. Self-Control is the basis from which all moral effort starts.

The four "cardinal virtues" of a Mason are Temperance, Fortitude, Prudence and Justice. "*Temperance* is that due restraint upon our affections and passions, which renders the body tame and governable and frees the mind from the allurements of vice"\*—the very essence of Self-Control and beginning of all *Morality*.

It is intertesting to note in this connection that Plato, the great Greek Initiate and contemporary of Pythagoras, held in his discourse, "*The Republic*," that the basic virtues necessary to the founding of the ideal Nation, were Temperance, Courage, Wisdom and Justice, which terms are but synonyms of the four cardinal virtues of Masonry.

\*Cook's Monitor.

## Life and Action

Most assuredly Self-Control, or that "due restraint upon his affections and passions" is the basis of the candidate's usefulness in Masonry; and the lesson is taught at many points along the way of initiation. It is forcibly emphasized in the removal of all "metallic substances" (the symbol of material wealth) from the person of the candidate, so that he has to stand before the Master in the self-reliance of his own poverty and dependent on his own merits. That candidate who comes to Masonry with the lesson of Self-Control well conned in his heart, or soul is indeed well prepared for the Order.

Thus, it may be seen that Masonry is essentially *moral* in its teachings and deals with Man as a psychic, or Soul, Entity. If the physical plane of his existence is emphasized at all, it is in the way of an admonition toward "prudence," or wisdom, in applying and using the lessons which physical experience may teach.

Certain very learned and Venerable Brethren, whose training has been largely Oriental and whose wisdom, sincerity and integrity cannot be questioned, tell us that Masonry has also a direct reference to the Spiritual nature of Man. By Spiritual nature they have no reference to anything essentially religious in the usually accepted synonymous meaning of the term. By things spiritual they have direct reference to a material world of existence which in all respects is analogous with the physical world, but of such greater rapidity of vibration, and of such greater refinement of material particle, that we inhabitants of the coarse, slowly vibrating, physical world are unable to sense it without special preparation.

## Life and Action

These Brethren, who are true Masonic Initiates, say that Man possesses two material bodies, a coarse, slowly vibrating physical, and a greatly refined, rapidly vibrating, spiritual body which he inhabits. They are supported in their statements by many authorities, the most significant and interesting of which the writer calls to mind just now being that of the Christian Apostle, St. Paul, in I Cor. XV, 44, where he says: "There is a natural body and a spiritual body."

The two bodies are in most respects the duplicates of each other. Like the coarse physical body, the refined spiritual body has its "five senses" by and through which it may come into contact with the spiritual world. But because of his constant engrossment with physical affairs, because his attention is almost constantly fixed upon the world of "*Great Illusion*," the average individual never develops these five spiritual senses; so that while his consciousness may be thoroughly awake to the physical world, it is as though asleep to the spiritual world. However, by a special training, the individual who has the right intent, the intelligence, courage, and perseverance, can develop these spiritual senses and come into direct conscious contact with the spiritual world, the world we are accustomed to think of as lying just beyond physical death.

These wise Brethren tell us that Masonry was anciently and originally planned to impart this particular, spiritual training to Mankind; and that when the ancient candidate gave as his answer to the question as to what induced him to become a Master Mason, "that I might travel in foreign countries," he meant in reality that he might acquire the ability to travel in the spir-

## Life and Action

itual world and to use there his fully awakened consciousness. Being a Master Mason in ancient times meant being a Master of the law of life and death.

The basis of this spiritual training is MORALITY, and by *living a life* in harmony with the moral teachings of Masonry, the ancient Brother was enabled to "*lift the shroud, to draw aside the sable curtain of the tomb,*" and while yet in the physical body, with vision clear, to gaze upon and experience fully the joys and blessings of the land beyond physical death, the land of the spirit. With Soul freed from "the allurements of vice," the attraction of spiritual gravity drew him away from the "*Mahamaya,*" the physical material world, toward the higher spiritual spheres of "Light." Those readers, to whom this phase of the theme may be new, who may wish to pursue it further, can do so by reading Pike's "*Morals and Dogma,*"\* and "*The Great Work.*"†

The preparation of the Masonic Neophyte is essentially *moral*, and consists in an honest desire for "*light*" or knowledge. In working out these moral tendencies and desires in himself he learns to "subdue his passions" to control his immoral and self-indulgent desires which, in ultimate analysis, are but various forms or phases of selfishness. This accomplished, he is in proper attitude to receive the next basic teaching of Masonry, that of the "tenets of a Mason's profession," "*Brotherly Love, Relief and Truth.*" When the beginner in Masonry applies the teachings of Morality sufficiently to rise above the plane of his own selfish desires, his self-indulgences, and his own "self-righteousness," he most naturally turns his attention to his brother Man

\*Pub. by the Southern Masonic Jurisdiction.

†Pub. by the Indo-American Book Co., Chicago.



## Life and Action

and achieves the desire to be of service, to "relieve the distressed, to sooth the unhappy, and to restore peace to their troubled mind."\* By divesting himself of "the rags of his own righteousness," by rising above the narrow plane of Selfishness to the plane of Altruism, he wins the reward of a knowledge of Truth because he has worked it out in his own soul.

Selfishness has no place in Masonry. For this reason, dogmatically and fanatically religious persons do not make good Masons. In fact, most of the opposition to Masonry, most of the opprobrium and insult hurled against the Craft, has come from religious fanaticism and dogmatism. With this class, religion is an obsession, a means of achieving ambition, or a means of self-indulgence. Their intolerance is but a blind selfishness. They have no place in Masonry. They are not prepared in their hearts for a realization of Truth.

Preparation for Masonry, then, is a preparation for *Soul Endeavor*, for *Soul Work*. The "progressive course of moral instruction is divided into different degrees" and as each degree is exemplified it teaches its appropriate lesson, and the "duly and truly prepared" Mason will seek beneath the symbolism of the ritual to find the *Truth*.

We often hear it said that "all of Masonry is contained in the first three degrees, or the Blue Lodge." In one sense, perhaps, this is true. But the fact that Gautama, the great Indian teacher, known as Buddha, taught a 33-fold path in the life of the Soul, is significant. The fact also that the Venerable Brethren above mentioned say that there are 33 avenues of activity in

\*Cook's Monitor.

## Life and Action

Soul-endeavor is especially significant in view of the 33 degrees of the Rite.

The truly prepared Mason is he who has the "prudence" or wisdom to look into his own heart, or soul, and the "fortitude" or courage to take up the problem of purifying it. It is a task that he must work out alone. Help will come, but he must be in the *Attitude of Soul* to recognize the help and rightly to apply it to himself. And when he has accomplished the task the reward will be his, for "The pure in heart (or soul), shall see God."

When the Masonic student has achieved that Soul-Satisfaction which comes as a result of Self-Conquest, of Self-Purification, and a result also of a daily life of altruistic endeavor to spread the doctrines of Brotherly Love, Relief, and Truth, he may some day recall to mind that momentous occasion when he was asked a certain little question in the Ritual. And in the "light" of the Truth and Wisdom which he has achieved through the solving of the individual problems of his own Soul, he will realize all that he meant to say when he answered "*In my heart.*"—Oriental Consistory.



### A HELPFUL SUGGESTION.

Let your hands and your conscience  
Be honest and clean;  
Scorn to touch or to think  
Of the thing that is mean.

# *Notes of a Psychic Experience*

(By a Friend in London.)

During the month of February, 1900, I was taken to a hotel in Berkeley Square, London, from the home of a doctor in the suburbs, who, seeing that I was slowly sinking, did not wish me to die at his address.

After several more or less interesting psychic experiences, as weakness increased, I was startled to hear the voice of my late father-in-law saying most cheerfully, "Do not fear, my daughter, you will soon be with us."

"How soon?" I asked. "Oh, I should say about a quarter of an hour," he replied.

This announcement caused me to make the strongest possible effort of will to sit up in bed. The nurses were not present, only my faithful maid sat by me. "Send for his Lordship at once," I told her. "I am dying," and became unconscious once more.

After a little while consciousness seemed to return, and looking about me I saw a battlefield just after a battle (it was during the Boer war), and the British had lost the engagement, apparently by some mistake about a bridge.

I asked about it and some one answered my ques-  
[Page 371]

## Life and Action

tions with much technical detail that I found difficult to grasp.

Near by, lay a wounded officer, his face to the ground, under a burning sun, he was dying and in much pain.

I spoke to the poor boy and he answered, told me how and where he was wounded, and that he came from London. He called it, "Those stableyards of London streets." Nurses must have arrived on the scene, for he asked, "Why cannot these women help me?" But I saw no women.

The thought then came to me, "How is it that I, in London, can be of any help to this man so far away?" and the answer came at once, "The hour of death is the same in London and in South Africa; you are, therefore, in the same place, *not* far away."

Altogether it seemed to take three hours before the young man left his body, and during this time I stood by to comfort and to help if possible. When the moment of freedom came to him, instead of rising released, I was pained to see my charge slip down, down into a black chasm where I could not follow.

Presently, he called out in a hopeless, despairing way for help, crying that he was left alone. I called back, though no longer seeing him, that he was *not* alone, however dark the place; for the love of God was everywhere, encircling and protecting him.

Immediately he began to rise toward the light; the voice came nearer and upward. Like a drowning man rising to the surface, gasping for breath, he answered—"Thank you! thank you! But why was I never taught this before?"

## Life and Action

As soon as I thought him safe, he would forget and drop back into that bottomless blackness, only to rise again in a similar manner. I do not remember how often this happened, nor how long it took, for the one absorbing thought was to keep sending encouragement lest he should slip away too far and be lost after all.

Finally, helpers, strong and bright, came to the rescue. He was taken up in their arms like a frightened, crying child and cradled in a green field where there was no need for me to follow. I knew that all would now be well with him.

Only then did I realize that I, too, had crossed the "Great Divide" and had definitely reached the other side.

At first, the environment proved so attractive that I thought of nothing else. That marvelous atmosphere, the loveliness of green fields, the calm, the sense of freedom, and the buoyancy of perfect health, all made for contentment and I walked on, unhurried, in peace.

Shortly, however, questions once more came to my mind. "Where was I?" "Why was I here?" Some one at my side confirmed the fact that I was indeed in the spiritual world.

"I cannot stay here," I exclaimed. "I must go back to my husband and children; they need me."

Rather sadly my guide replied: "Yes, you might go, but you will live a short time and suffer many things." This by no means satisfied me and I said so, explaining that I could not accept the answer as final, because the needs of my dear ones could not, in this wise, be met.

"In that case," replied the guide, "I must inquire and you will have to wait here for an answer until I

## Life and Action

return." He disappeared, and I stood waiting. We had in the meantime approached a boundary of the district, for a wall of rock rose straight and smooth before me, so high, I could not see the top.

After an interval of time the angel returned with the following reply: "Your desire is granted. You may return. You will live as long as the *pneumogastric* nerve holds out."

Then, after a slight pause, he remarked by way of a farewell word: "When you finally return to this world it will be to a place in a far higher sphere than this."

With these words of encouragement we parted and I began the painful return journey.

(I have said "he" of my guide or angel, but, as a matter of fact, I do not know if I was speaking to a man or woman, and I only think or gathered a general impression that "he" is correct.)

Having returned to the body, and become conscious therein once more, there was only one further sign of that world I had left behind.

There stood in my room four (possibly five) tall, majestic draped beings with folded arms and, I think, draperies like turbans on their heads. They somehow did not impress me as ex-human beings, nor were they anything like the traditional angels. They nearly filled the room and were *made of* light. My eyes rested on the many lovely folds of white drapery and I noticed that not one cast a shadow; an "impossibility" to be sure, and something no one could paint, but a fact, nevertheless. It was as though they had been waiting for my exit from this world, and being no longer needed began to move slowly away, across the foot of my bed, to the

## Life and Action

right. I watched them peacefully for about an hour as they moved away.

Perhaps those who know psychic and occult things would know how to designate these beings; I cannot do so.

My recovery from that day was rapid beyond belief, and the following month we returned to Chillingham.

Query: What did the message mean: "You will live as long as the pneumogastric nerve holds out?"

Second. What does that "nerve" represent, physically and psychically?

Third. How can I learn to know more about it?

Fourth. What can I do to make it "hold out" and to upbuild and strengthen it, or at least to guard against avoidable or premature destruction until my work here is finished?



### "IN WHAT WAY CAN WE HELP?"

In carrying forward a great educational work of this kind, one might easily imagine that a veritable stream of questions from practically all over the world, finds its way to our office. But it might not be so easy to imagine that the question: "In what way can I help?" would find a place in hundreds and hundreds of letters coming to us all through the year. This, however, is true, and we want to thank all our Loyal Friends for these generous expressions of interest, and their voluntary offers of help in spreading a knowledge of the message of the Great School to all who can appreciate it.

In LIFE AND ACTION we hope soon to print some of the helpful suggestions and "ways" used by many of our Friends in their personal work. We think they will be of interest and value to all of us.

## *Personal Opportunities*

### **That await your Voluntary Response.**

The "vacation season" has now arrived once more, and with it will come many, many opportunities for self-improvement and the enlargement of all those capacities for ethical content and happiness which mark the Soul's progress upward and onward toward the City of Light. If you are going away from your usual duties and responsibilities for a time, resolve and plan at once to carry the right message of life to all those you are about to meet. Resolve to keep your heart open to every opportunity to help others. Go prepared and willing, as if you were expecting to find those who need the very help that *you* and *you* alone can give. Maintaining this attitude of Soul, you will surely realize your opportunity. You will either meet personally or hear of some one or more whose life will be influenced and changed for the better, and whose pathway through life will thereafter be brighter for your having passed their way. And remember, Dear Friend, that *you need these opportunities* to help others, just as surely and in as great measure as they need the word of encouragement, council, advice and sympathy that you may have to give. Everywhere, you will find men and women who are trying with all their intelligence, courage and strength to overcome certain physical, mental and moral weaknesses and habits which they know in their own hearts to stand between themselves and what they hope to accomplish in life.

[Page 376]



## Life and Action

So, Dear Friend, when you are packing your trunk or suit-case preparatory to your vacation-trip, take with you a number of copies of *Life and Action*, and such books as you may need in your "work." Take some of the "Three-book circulars," some subscription blanks, and a copy of our beautiful new catalogue. See to it that you let no day go by without having accomplished something toward carrying the Great Message of Light and Life to as many as may be reached by your active interest in and sympathetic understanding of the deep problems which mean so much to them in their evolutionary unfoldment.

It would be most interesting to know just how much real and lasting work could be accomplished by a given number of students and friends during their vacation periods. May our every impulse, thought, word and deed be united at this time in the firm resolution to be one of the "given number" and to make every day and hour count.

So much seems to depend upon our own attitude of Soul. Not that we should expect to accomplish suddenly any great measure of educational work, either for others or for ourselves, but we can BEGIN. We can take the initiative: we can THINK of others: we can ask ourselves if there is any thing we can do for those who may need our help. We can put our Inner House in order, and be ready to serve. This will require Personal Effort: some thinking must be done, some questions considered. Actual DOING must follow: a letter written, a call made, a gift prepared, an old Friendship renewed, a book loaned, interest and sympathy experienced and expressed. Of such are our Personal Opportunities.

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"Fools decide. Philosophers investigate."

# Life and Action

The Great Work in America

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Vol. VI September-October, 1915 No. VI.

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## *A Most Remarkable Letter*

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All things duly considered, I regard the following letter as one of the most remarkable I have ever read. I have asked, and received from its author, permission to publish it in *Life and Action*. In order that you who shall read it may see it in its proper perspective, a word of explanation would seem necessary.

The author is a native of England, and was 25 years old when the letter was written. He was at the time a student in one of the great educational institutions of England, and was approaching the close of his college course.

His family is undoubtedly one of the staunch, substantial, intelligent and worthy families of England.

The author of the letter had undoubtedly been an earnest seeker after religious truth. But a short time before the letter was written he had come in touch with the volumes of the Harmonic Series, and had been deeply impressed with the message they conveyed to him.

[Page 378]

## Life and Action

He had applied for admittance as a Student, and for reasons it is not necessary to explain, I had rather discouraged the idea of his taking up the Work at that time and under the then existing conditions of his own life.

He had persisted, however, in his determination to enter the Great School, and had conceived the notion that if he could but come to Chicago, where he could be near me, it would be possible for him to receive the instruction he so much desired and at the same time render to me services which would more than compensate for the time I might give to him and his instruction.

It was under those conditions that his letter to his mother was written, and with these facts in mind his letter will explain itself to the careful reader.

It is proper to explain, however, that he did not come to Chicago. He was thoughtful and good enough to send me a copy of the letter, that I might more definitely understand his plans, and offer such suggestions as might occur to me as wise and proper.

I wrote him, at once, a careful letter of explanation, that he might understand the difficulties at this end of the line.

The result was that he modified his plans and continued his college course. Later on he was accepted as a Student in this School and assigned to an Instructor who has been conducting him through the Work by correspondence.

He has proven himself a most intelligent and worthy Student, and his record, thus far, is such as to command the admiration and approval of his Instructor. TK.

# Life and Action

## HIS LETTER

\* \* \* \* July, 1911.

“Dear Mother:

Few things in life are more difficult than the maintenance of a belief in the Goodness of God. The most pious of Christians finds he needs all his piety to keep aglow his faith in the ultimate righteousness of the Universe. God may be “in his Heaven,” but the clouds are always too dense for our vision to penetrate there. All may be “well with the world,” but does it look like it?

Consider the world how you will, it strains faith and it strains philosophy to see that it is good. Jehovah saw that it was good when he created it; to God’s eyes, seeing farther than ours, it is doubtless good still; but to man’s eyes, No! So fiendish are the facts of life, that one often wishes one could bring down a great mailed fist upon the whole of this earth and pulverize it into nothingness. Look at it from the street-corner Socialist’s point of view “the masses of humanity” he will tell you “are toiling like driven cattle for no worthier motive than the fear of hunger. They are diseased, underfed, ignorant, dirty, wretched.

“Go to what country you will, you will find the bulk of the people living less comfortably than animals; you will find that Want and Disease and Vice and Stupidity are the reigning Gods. Soften the picture as much as you like, you cannot deny the unspeakable evils that the poverty of the majority entails upon poor and rich alike.”

Look at it from the physical scientist’s point of view, and what is the universe? “Nature red in tooth and claw.” “Nature” he will tell you “cares for nothing but the survival of the fittest; the strong must crush the

[Page 380]

## Life and Action

weak, men as well as brutes; it is the law of life. Everywhere we see it in operation. 'Thou shalt kill' is Nature's universal law. The higher forms of animal life live upon the lower; man lives upon the brutes; the strong in this world live at the expense of the weak."

Look at it from the viewpoint of our ordinary life. Let us sweep aside social and scientific phenomena. Life seems to be a mere catalogue of failure and distress. We succeed in nothing. Our health fails; our love fails; our ideal fails; our God fails. There is not a joy that is not poisoned with sorrow. Beneath every mossy stone, however pleasant-looking to the eye, there lurk foul, creeping things. There is not a life, not even excepting those of little children, which has not experienced bitterness that no refined human being would willingly impose upon another. Oh! the strain, the loneliness, the incompleteness, the inexplicableness of it all! And at the end? Death!

I know that these pictures paint the gloomy side of things. But it is a very real side, and probably most people think that the brightness is fully overshadowed by the gloom. So acutely do Christians feel this, that most of their hymnology and homiletics are devoted to a consideration of the joys of the next world and to an apology for this.

Of course, there is much that is good in life, but even the good only makes us feel the bad more keenly. I desire Beauty and I find Ugliness; I want to see Joy and I find Pain; I long for Comfort to be widespread, and I see the most awful Poverty and Privation covering the face of the earth; I would like to meet wherever I go, cultured, strong, handsome men and women, and I meet creatures who, so far from being a little lower

## Life and Action

than the angels, are little higher than the beasts. And in my own self, I find mirrored this same strange contradiction between what I would be and what I am. I find going on in me everlastingly the bloody struggle between what I shall be and what I have been, the God sometimes worsting the brute, and the brute sometimes worsting the God, but my flesh torn in every encounter. And what I find all must in some sort find.

I say, look at it how you will, make all the allowance you will, the pages of the Book of Life are so thickly smeared with blood as to make it excusable for any person to deny the existence, or, at any rate, the benevolence of God. Now we are all conscious of this world-wide misery, but we act very variously in relation to it.

Some few deliberately try to snatch for themselves all the pleasure they can from life, and let what will happen to their fellow-creatures. But the bulk of human beings are neither good nor bad. They are not conspicuously selfish; they have sympathy for sorrow when they meet it; they will do a kind action when the need for it arises. Yet the feeling that there is so much misery in the world does not stir them to any heroic or sustained effort to put an end to it.

There is a third class who see the misery and cannot be easy unless they are doing their best to annihilate it. They attempt, like Hercules, to take the burden of the whole earth upon their shoulders. This class includes the earnest country curate, and it includes St. Paul. It includes all who think more of the happiness of others than of their own gratification. And it includes me.

This is the point to which I have been leading you. I want to explain to you as lucidly as I can, for a purpose that will become apparent later on, just what I feel

[Page 382]

## Life and Action

about life and my duty towards it. I was still at School when I woke up to the fact that there was a Devil in the world, and that God expected no less of me than that I should devote my life to attacking him. I saw the misery and I determined to do my utmost to put an end to it. I had a feeling—the strongest I have ever had—that it was not “playing the game” to grab what I could, careless of others, any more than in football it is sportsmanlike to try to keep the ball to yourself, or, in cricket to subordinate the interests of your side to your own bowling or batting average.

Now I want you to keep this fact always in view in reading this letter; to trust me when I tell you sincerely that it is the fundamental fact of my life. It is my Vision, as vital to me as his Daimon to Socrates, the Appearance of Jesus to Paul, or her Voices to Jeanne D’Arc. Through all the years that have succeeded that time at school, when I woke up to take life seriously, I have kept true to the vow I then made in my diary. It is laughable, if you like, but it expresses facts.

I determined: “1. To be good. 2. To be great.”

My formulation of the Vision has changed times without number, as my views of life have developed, but it is the same thing under all disguises. It is a wild thrill in the blood in the presence of what is heroic or beautiful; it is a longing to give utterance to something that struggles for birth; it is a feeling sometimes of complete worthlessness, but more usually of intense self-confidence; it is an ever recurring impulse to soul-stirring achievements; it is a riding rough-shod over small things for the sake of splendid purposes; it is living in the Future rather than in the Present, in the Unseen rather than in the Visible; and with me, at any rate—the

## Life and Action

hardest and most heroic of all—it has been a call to long, dull, patient, persistent effort to equip myself for the work.

I made that precocious vow in my diary in the last year, but one of my school-life, and you will remember that I began then in earnest. \* \* \* \*. I apologize for recalling these school-boy memories, but I must put these facts down in order to explain what is coming.

I left School with the same Vision before me. After great searchings of heart as to my future career, I ended in postponing the day of choice by deciding to go to Oxford, and, after a number of unsuccessful ventures, by winning an Exhibition to \* \* \* \*. In that first term my plans for forming the S. A. C. crystallized, and I accordingly started it, and lured several friends into membership early in the New Year. The purpose of that Society was “the Conquest of the World for our Lord and Saviour, Jesus Christ.” The basis of membership was “the sole ambition in life to spread the Kingdom of God.”

During the vacation following occurred the 1906 Election when I went down to \* \* \* \* to help \* \* \* \* and also preached my first sermon. In the summer of that same year we went up to Keswick, and, as you remember—in my eagerness for some definite gospel—I swallowed greedily the narrow orthodoxy of Keswick teaching and readily preached it to others.

At Oxford my friend \* \* \* \* and I sent round a letter to all the First and Second Year Men in College, urging them to live for something better than “Wein, Weib und Gesang.” I used to stand with the Salvation Army at the Martyrs’ Memorial and collect the coppers from the crowd in my mortar-board. At



## Life and Action

home, I have ventured out more than once, clothed in sandwich-boards, to give away my own tracts.

You may call me a fool for all this, but you cannot deny that I was in earnest. I want you to realize that whatever I have done has been in response to my conscience, which is an abnormally sensitive and imaginative one. Of course, I have often faltered and turned aside. Yes, and I have been conceited and cruel and cowardly and contemptible. But with a consistency that surprises me, as I look back over the past, I have been "obedient to the heavenly vision." You cannot understand my life unless you take that as the central fact in it.

Keswick teaching, as you know, soon became impossible for me. I became a New Theologian and then an Agnostic. I took up Socialism. I now began to think far more than I had in the past, and I did less. I perceived a fact that I had never perceived when I was younger—that the world is a vast, complicated affair, that Truth is not confined in the tenets of any existing creed, that life has strange depths and reaches that require for their understanding varied experience and patient study. I began to think, and to preach thinking as a fundamental duty in life. I became sceptical—as I still am—whether half of what is called "doing good" is of any value at all to God's purpose or man's satisfaction. It became burningly clear to me that I must stop "doing good" until I knew the Truth. Unless I had the Truth, how could I be sure that I was doing good?

I did not stop preaching—it is as much my nature to teach as it is yours to like tea. But my preaching took a different turn. I had to give up the pulpit, after an-

## Life and Action

noying all the more respectable members of my last few congregations by defending Anarchists and by talking Socialism and Votes for Women—and to take to the platform and the tub. Since that time three years ago now, I have done no specifically “religious work,” but have confined myself, almost exclusively, to Socialist propaganda. I have talked to every kind of audience on every kind of social question; I have taken an active part in the last two General Elections. But I have not talked about religion in public, because *I did not know*.

And yet, at the same time, I have never ceased to search for Truth, never doubted that my vocation was to be a Teacher, never cared for any pursuit that did not contribute to my aspiration. That love of Truth and the determination to find it have been the guiding motives of my life, since I began to think as well as to strive.

My search has taken two distinct paths. In the first place, I saw clearly that there is such a thing as a “Social Gospel,” and so I determined to understand thoroughly the facts of our social life, in order that I might preach this social faith without illusions. For all I knew, moreover, there might be no other gospel worth preaching, as so many Socialists assert, and so I might have to devote my life mainly to this kind of propaganda. Accordingly I took the Diploma in Economics during my last year at Oxford and have spent two further years in the study of social, economic and political problems. I have studied these things in real life as well as in books. I have continually argued, written, thought and spoken about social questions. With my revolutionary opinions you are familiar.

Parallel with this search for Social Truth, and far

## Life and Action

more vital to me, has been my search for Religious Truth. As you know I began from the very foundations to rebuild my religious faith. I took nothing for granted. The existence of God was as much a matter for speculation as the existence of Homer. Good might be evil; evil might be good. As far as I could, with my limitations of time and intellect, I became severely agnostic. I bought that ledger of mine, and in it, I set down, one by one, all the things that were undoubtedly true, and by accepting them only, I laboriously reconstructed a faith that should be based on the solid earth. Whether it ever would tower to Heaven I did not know. I read (and do still read) the great works of all kinds of thinkers; I took all that came my way, read slowly and critically "each scheme o' the weal and woe"; and in my ledger jotted down the writer's conclusions and my criticisms upon them.

At the same time I became acquainted at first hand, as far as such a thing is possible, with various religions. I have been to every sort of church and service; I have met and talked with every kind of believer; I have never feared controversy and always welcomed criticism.

As I look back I can recollect ten thousand arguments about religion, and from each of them I extracted some grain of Truth. This search has continued for four years now and it is not by any means finished. I do not claim for a moment that my views are final or accurate. But one must have a religion of some sort to act upon, and so far as I can see now, the views which I here set down are in their essentials indisputable. I feel that, hereafter I shall not change my beliefs, but only enrich and amplify them, much as the master-builder might dismiss the bricklayers and call in the decorators.

## Life and Action

Elliptically stated, and therefore somewhat liable to misinterpretation, my views are as follows:

1. I believe in God. There is a Supreme Spiritual Intelligence, which creates, sustains and comprehends the whole cosmic drama. I believe that God is Love.

2. I believe that the physical change called Death is not the end of the individual life. I look forward to death with the keenest pleasure.

3. I believe in man's Free Will. I believe, further, that man possesses in himself a great reservoir of power which will be more and more drawn upon as evolution proceeds. The geniuses and great teachers have already revealed something of this power of the soul that, in my belief, is latent in us all. I believe that every man is "a God, though in the germ." In this reserve of spiritual power lie the miracles of Jesus, the plays of Shakespeare, the victories of Cromwell, and the whole promise of the future. It was to teach human beings that they were really gods, not men, that Jesus took on flesh. Hence he said "The works that I do, shall ye do also, and greater works than these shall ye do."

4. Because I believe in the Love and Purposefulness of God, and in the essential spirituality of man, I believe that on this earth, in the end, an ordered civilization must supersede the present chaos. In the coming "Federation of the World" there will be neither Greek nor Barbarian, neither work nor play, neither sacred nor secular, neither rich nor poor, neither mine nor thine. There will be the Liberty, the Fraternity, the Equality for which the French Revolution strove too early but not in vain. Socialism will realize itself slowly, painfully, and often erringly. But it will come. And in half a century I am sure we shall see the foundations

## Life and Action

of it laid. In half a century the mass of humanity will see the goal as clearly as I do now.

And if I added to my creed a fifth article it would be this: "No person has any right to seek his own happiness; his duty is to enrich the life of the world." It is because I believe this that I hold the views I do; dislike the butchering of animals; detest every sort of luxury; and refuse to conform to the petty, lying, spirit-stifling conventions that command the knees of those that have not the strength to stand upright on their feet.

I am not at war with society through any romantic exuberance in the encounter. I want a more generous life for all mankind, and in my efforts to reveal it, I find at every point some antiquated custom or some despicable convention encrusting itself over the divine human nature that lies beneath. We have imbecile patriotism and loyalty instead of public-spirit and an aspiration for the World-State; we have church-going and superstition instead of Religion; we have absurd marriage laws, stupid restrictions, blank ignorance, frivolity and filthiness, instead of beautiful love, elevating comradeship, and fine children; we have mendacious and ugly advertisement, unblushing self-seeking and unorganized stampede for profit, instead of organized production for need; we have a great conspiracy to hide the realities of life, and at the same time to make a mean life tolerable by a thousand degrading social fictions, instead of a fearless recognition of man's divinity, and of every individual's right and duty to be an Anarchist in his conduct as in his ways of thought.

I think a man's duty is to be true to himself, to humanity, and to God—it is the same thing—by following the dictates of his conscience. This course of action

## Life and Action

will inevitably lead him into conflict with nine hundred and ninety-nine of his fellow human-beings; he will be labeled a Fool, a Madman, a Freak, or any other suggestive title that occurs to his superior brothers and sisters. Quite right! He is mad according to the average sanity. "Who would not rather" as Renan so finely says "be diseased like Paschal, than healthy like the common herd?"

For myself, I am frankly at war with society as I know it to-day. I loathe its filthy habits. I despise the apishness with which we are all so eager to betray that we are first cousins to the monkeys, in the way that we make the supreme virtue to do as others do, and never blush so deep as when we are caught thinking or acting for ourselves. The supreme virtue is to be respectable, to be in the fashion, to be of your class; at all costs, to avoid the vulgarity of acting like a human being.

This is as far as I have got at the age of 25. I hold to-day much the same view of my relation to the universe and to my fellowmen as I did at 15. Of course, all the coloring is different, but the reality of my opinions is unchanged. In particular I intend, just as forcibly today as I did ten years ago, to be true to my Vision of becoming a Teacher! and, if it is possible, a great Teacher. You can't go about telling this to people. When anyone asks me what I am going to do, as acquaintances frequently do, I usually make up a career on the spur of the moment, or blush modestly and turn the conversation. The career of a Prophet is not one that you can find in "What Shall I be?" or "100 Openings for Boys." You can tell other people to be prophets—the minister does that everlastingly. But if he were to start acting upon it himself, he would be at once ejected

## Life and Action

from his church as low, immoral, conceited and fanatical.

I gave a paper a few months back to the \* \* \* Society at \* \* \* in which I urged in the plainest possible terms that those young men should become prophets and work miracles. Everybody smiled and said "How nice!" You yourself read it; said it was the best thing I had done; but you would feel differently—oh, how differently!—if I began to turn words into deeds.

Now, whatever you thought about the practicability of the advice I gave in that paper, I meant every word of it literally. I am just as determined now as ever I was to be a Teacher. I don't know how much power I have in me; I do not know what I am worth; but I am going to do the utmost with what talents I have.

Keeping this fact still in view—the key to my whole life, you will remember—where do I stand to-day?

To begin with, my ideas are crude; my philosophy imperfect; my knowledge limited; my gospel still unformed. You will agree that this is so. I know it full well. I get my beliefs by a sort of inspiration, and then follows the long, tedious labor of proving them correct by my intellect, so that I may be able to explain to others what I feel intuitively to be true myself.

And this labor is the slower because my intellect is not first-rate. I think I began life with the feeblest brain of any of your children, which is saying a good deal in a family which includes \* \* \*, \* \* \*, \* \* \*, \* \* \*, \* \* \*, \* \* \*, \* \* \*, \* \* \*, and \* \* \*. I have always had to drag my intellect along after me, so to speak, in order to make sure of my gospel from the logician's as well as from the poet's point of

## Life and Action

view. I know many great truths already; I feel with the most absolute certainty that they are true; but I am not going to begin preaching until I shall have proven every fact I can prove; until I can answer with confidence any question that a heckler may throw at me.

Of course, I can never be a great philosopher; I have not the intellect. But I need not be so absurdly ill-equipped as I am to-day. Up to now I have never studied philosophy or science systematically; I have had to sandwich them in as best I could between my historical and economic study. Now I intend to give some years to the thorough study of psychology, metaphysics, physical science, etc., until I have something worth calling a reasoned religion. I intend to begin once again from the ground and build up anew my Temple of Truth.

In the second place, I myself am so imperfect, that it would be ludicrous for me to begin to preach in earnest. No message is successful which is not in its essence the man himself who gives it. I am not fit as yet to impose myself in this way upon others. I can never weed out all the evil tendencies that are in my nature, but I can at least become more spiritual, and by that I mean, not merely more unselfish, but more able to control the spiritual powers of the universe.

Careful study of psychology has convinced me that there is no limit to be placed to the powers of a man's soul. There is no reason why any man should not do the works that Jesus did, "and greater works than these."

In fact, there are plenty of people alive to-day who are "working miracles." In a sense it is a miracle for \* \* \* to guess a card that some one else is thinking about. Thought-transference is, however, a mir-



## Life and Action

acle that even those slugs styled "physical scientists" accept as genuine to-day. Most eminent medical men have already declared their belief in so-called miracles of faith-healing. No well-informed scientist of the present time is prepared to deny categorically that any of the New Testament miracles could have happened. In fact, the general attitude of orthodox science is coming to be that the miracles of the New Testament not only probably happened, but may be repeated. It is certainly the opinion of half-a-dozen of the leading men of science.

I have studied, as far as I could, a great deal of the literature dealing with this question of man's spiritual nature, and I am convinced—in fact, it is more certain to me than the Existence of God—that it is possible for a man to "work miracles." How far one can go in developing one's psychic powers will depend on the individual character and capacity; but there is no one who cannot go some distance in the direction of acquiring supernormal powers. I intend to acquire such powers. How far I can travel along the path I do not know. Not far perhaps. I will go as far as I can.

Now, in order that I may study the Truth more systematically, improve my character, and acquire supernormal powers, I must have a Teacher. I have been jogging on at economics for some years, in the first place, because I saw it was necessary to study that side of Truth, and latterly because I was waiting until I could know my own mind more clearly and find a Teacher. According to the mystical dictum, "In the Hall of Learning, when the pupil is ready, the Master appears." I am at last ready for deeper studies and I have found my Master.

It is, as perhaps you may surmise, our friend "TK,"

[Page 393]

## Life and Action

the author of "The Great Work," etc. I have noted down in my diary the result of your reading the first of his books, "The Harmonies of Evolution": "Mother has been more taken with it than with any other book I remember her reading. She said it was 'splendid' to me yesterday morning. And now she's trying to persuade Jake and Ted to read it!" In my diary, also, I find this reference to your perusal of the second: "'The Great Psychological Crime' Mother declares to be more interesting even than 'The Harmonies of Evolution' and more fascinating than any novel she has read." You agreed that the third volume, "*The Great Work*" was "wonderful." I made a note of these facts, and I refer to them now, in order to recall to you your admiration for TK, in so far as you know him through his books.

It seems to me that no one could read "*The Great Work*" without feeling that it was written by a man of giant intellect and magnificent character. At any rate that feeling has grown on me each time I have slowly perused the pages of that book, and I know that others to whom I have lent it have been similarly impressed. The book was lent me nearly two years ago by my friend \* \* \* whom you have seen and admired. He is the most highly cultured and Christlike man it has ever been my fortune to know intimately. Even \* \* \* who usually rejects my friends as repulsive on *a priori* grounds, declared that \* \* \* represented "the extreme of culture."

I wrote to him soon after reading "*The Great Work*" for the first time, saying I was willing to give up everything in order to study on TK's lines; but he was busy in \* \* \* and so I waited for a year until he returned. Since then I have met him once or twice every

## Life and Action

fortnight and, with his guidance, formulated my plan of putting myself under TK's instruction. (I need scarcely say that \* \* \* was privy to my project. For the help \* \* \* has always given me I can never express sufficient gratitude.) \* \* \* of course, knows TK, and thinks so highly of him that you would consider it fantastic if I repeated his eulogies. To place before you the human aspect of the man I mean to make my Teacher, I may say that \* \* \* \* \*.

Anyone who has read "*The Great Work*" will have gained a glimpse of him on the occult side.

At any rate, whatever anyone else's opinion of TK may be, I am convinced that he is the Teacher I want. Unfortunately he is terribly overworked. When I wrote to him in January last, he told that it was for these reasons impossible for him to take me as a pupil. I therefore intend to go out to Chicago, where he lives, and make it possible for him to give me my instruction by working for him some hours of every day. I intend going out this autumn, and shall therefore not finish my thesis for the \* \* \*. This is a pity, because I might have got it; but I could not have got the work finished for at least another year, and that would mean another year and a half before I started for America.

Seeing that in any case I am going to put myself under TK's instruction, sooner or later; seeing that life on this earth is limited to three-score years and ten, of which I have already spent more than a third; and seeing finally, that the instruction under TK may take a considerable time to complete, it seems silly and wrong to postpone my departure any longer. I am, moreover, less loth to go, because I do not think I can add anything of value to the research I have already done upon the

## Life and Action

question of \* \* \* ; and also because, judging by recent events, the triumph of the principles of the Minority Report is now only a matter of time. Victory in the first great battle in the achieving of the Socialist State in England—the provision for every member of the community of a Minimum Standard of Life—is now assured; indeed, the different political parties are jostling one another in their eagerness to translate into law the social gospel according to Webb.

I am choosing this method of telling you of my intention, by means of a long letter, because I want to make my motives and ideas as clear as possible. If I were to tell you conversationally what I mean to do, I should not succeed in blurting out more than fragments of the truth. So I have chosen to make a careful statement, which can serve as a Court of Appeal in the controversies which are sure to arise over my departure. It will serve also, in some measure, to correct the rumors which the gossips with whom we are infested are sure to spread, that I am going off with a girl or going to become a snake-charmer, etc. As long as *you* understand clearly what I am doing, I do not care about the rest of the world. The opinions of others on my conduct are a matter of indifference to me. I am responsible for what I do, and no one else. I also know better what I want to do than all the rest of the world put together.

I say I want you to understand for two excellent reasons. In the first place, you are my Mother, and have always been as good a Mother to me as I could have found if I had been given a free choice in the matter. I know that it will cause you heart-burnings that I should go away, like many other of the strange things that I have done; and at any rate, I should like you to feel

## Life and Action

that I have not done it out of wantonness. Do you think that I have never felt any emotion when, in pursuing some whim of mine to which I knew I must be loyal, I have given you and others pain? I am not sympathetic enough, I know, but I am not callous by nature. I have, in fact, found all through my life that my worst enemies were my friends. I never minded slighting the opinions of those I did not esteem, but I found it hard to be independent when I was causing vexation to those I loved and who loved me. I am sorry that I have given you so much trouble. I can't help it. It is of no use trying to argue me out of my nature any more than to argue me out of the shape of my skull. After all, I'm not much different from the rest of my brothers and sisters. My chemical composition merely has a greater preponderance of the explosive element. We are all insane; that is to say we are all independent and self-reliant, because we have sufficient intelligence and strength to act for ourselves and reject the current morality in which weak-minded people find their substitute for original virtue. Taking things all round, ours is probably the finest family in England, and that must be sufficient compensation for the disturbance of the domestic peace which our aggressive natures make inevitable.

In a sense, of course, I can stay in England, earn an honest living, marry some second-rate girl (if any girl would be fool enough to take it on), and be an honored and respected member of society, drinking, smoking, eating meat, reading and believing my daily paper, and wearing smart, shiny collars and hats, like the rest. But I tell you, Mother, I can't do it. I am one of those

## Life and Action

stones that are determined not to gather moss, and therefore I *must roll*.

Already people are hinting that I am becoming "respectable," that I am getting sane, that I am mellowing. I am insulted—none the less keenly because I feel there is truth in the assertion. Please God, I will be a rebel and an outcast till I die, "my hand against every man's"; my religion against "public opinion"; "my life for the world's future." Socrates, Gautama, Jesus, St. Francis, Jeanne D'Arc, George Fox, John Wesley, Annie Besant, are my heroes; and I would rather stumble, however unworthily, or slowly, along the path made radiant by those great souls than win all the luxury and fame and contentment that the world could shower upon me. In a truer and deeper sense, I must go to Chicago, and I cannot stay in England. It is the thing that I know I am to do. A Greater Power than myself summons me, and I go "*Adviennne que pourra!*"

I make this plain to you because you are my Mother. I make it plain to you, in the second place, because I want you to give me £65 a year to live on. I do not think I can live on less than £65 a year. This sum is roughly the equivalent of what any ordinary, middle-class Englishman spends on such luxuries as drink, tobacco, tea, coffee, meat and newspapers (to say nothing of wives, babies and gardens).

I know that it is degrading and disreputable for me to live on some one else, but I have studied Economics too painstakingly to be deluded myself by the moral reproach implied in such a criticism. We are all living on others—most of us in disgraceful ways.

The plea is, I gather, that a man's income should come to him in return for a service he renders, that it

## Life and Action

should be a payment for work done in the interest of the community. I accept that theory. I agree that there is no other justification for taking an income. But if this is so, what shall we say of the landlord, beloved of my Conservative Brothers? Of the business man, living as most of them do, on the sale of useless muck? Of the butcher, the chemist, the publican, the tobacconist, the confectioner, the newsvendor and a hundred other retailers supplying the public with unneeded or harmful products? Of the soldier and the sailor engaged in emphasizing the nation's hostility to the teaching of Christ? Of the doctor, paid for the national ill-health? The lawyer, paid for the national injustice? The journalist, paid for the national imbecility? The parson, paid for the national superstition? The entertainer, paid for the national frivolity? The M. P., paid for the national misgovernment?

I tell you the incomes of people will not bear looking into. They are unclean, from that of the King down to that of the prostitute. And even where a man is doing useful work for his fellow-creatures, he is—as I know by persistent inquiry—forced at almost every turn into shabbiness and meanness in order to keep or better his position for his own sake and for that of his wife and children. And even if a man is engaged in some honest work, like making bread, and doing it honestly as, I suppose, some bakers do, he is taking his income from people who are earning their money, as he well knows, in a hundred underhand and dirty ways.

All money that comes into our pockets is tainted. A man of high ideals can earn money only by stifling his longing to preach them. God help the scrupulous man in this economic battle, for society will not. Of course,

## Life and Action

I know that none of this tirade appeals to you. That is because you have different ideas from mine upon the meaning of honesty. I think of honesty as having something intelligent and imaginative and aggressive about it; I cannot understand the unobtrusive, unromantic type.

The fact is that, because earning money usually involves the doing of work, and because the possession of money means life, happiness and honor, and the lack of it the most awful suffering and degradation of character, therefore public opinion has come to believe that any man who possesses or earns money is blameless, and that the receipt of a regular income is virtue itself.

As a matter of fact, the money is merely accidental. The only fundamentally virtuous thing is to render *service* and *high* service to one's fellow-creatures, and a man is a great deal the nobler if he refuses to do dirty work, for however fabulous a bribe, or if he refuses to work for money at all, provided he can in that way more ably serve his fellows.

I think there is something low and vulgar in working for money. Dignity in it there is none. So what am I to do? I know that I can do much to make the world happier. I see that I have to make myself more capable in order to do so. Am I to waste my time and my life in the dirty, sordid scramble for coins? Faced with the alternatives of sacrificing my work and, as I sincerely believe, sacrificing much added joy to humanity, or "living on some one else's money," I choose the latter alternative without a qualm.

If I lived in India I should be venerated for my choice. But English people do not understand religion. You may do anything in this Christian country except



## Life and Action

follow Christ. In doing as I am, I am not depriving a single member of our family of so much as a shake of pepper. Out of what the others spend on pleasures that I shall probably never enjoy, they could provide me my annual allowance ten times over. I shall be grateful if you will give me this money, and I believe that one day you will be proud to have done it. But even if you cannot see your way to give it me, I shall of course go to Chicago. I shall live as best I can on my capital and supplement it by passing round the hat among my friends.

Getting money is a most necessary thing in order that society may be provided with sustenance and shelter. Getting married is a most necessary thing in order that society may be provided with a future generation. But the man who pretends, as most persons do, that production and reproduction constitute the round of life and the *summum bonum* of endeavor, is to my mind either a fool or a hypocrite.

Production will enable the individual to exist; reproduction ensures the persistence of the race; and if it were merely necessary that man should exist and multiply, I would say "By all means, get money and get married, and do nothing else."

But Nature's purpose is not so paltry. Her law is Evolution. She demands finer and ever finer forms of life. She demands, too, that man shall slowly forget his brute ancestors and link himself with the gods. Nature works from the animal towards God, from the material to the spiritual, and therefore She wants her children not merely to feed and breed, but to develop their brains and characters.

Yes, and we are understanding at last, that our long,

[Page 401]

## Life and Action

long past, miraculous as it is, is of trifling importance compared with our endless and glorious Future. It is the God in us we must think of, not the brute. And in this view, feeding and breeding, vitally necessary as they are, fade into insignificance compared with the work of spiritual development. And it is because Religion is the most important occupation of life, that the Mystic is more important than the Mother or the Money-maker, and that the Prophets, headed by Jesus Christ, have swayed the destinies of the world.

I cannot be a great Prophet, but I intend to be as great as I can. So far as it is possible, I will rid myself of fear of all things except the anger of God; I will learn to think clearly; I will conquer, if it is possible, my animal tendencies; little by little, I will discipline myself to humility, sincerity, gentleness and sympathy; and, if it may be, I will acquire something of the Holy Spirit that Jesus promised to his followers in his own time and in all ages to come.

I do not know how much I can do. My only concern is to do what I can, regardless of censure and ridicule. In any case I can add some joy to lives that would otherwise be bereft, and I am not going to rob those lives for any Quixotic scruples as to the duty of earning a living.

Some will say I am lazy. You know that this is not true. It is a charge preferred by those who think that Heaven is a place where we shall all be eternally well-fed and eternally unemployed—like the conception some people have of Socialism.

Those who are more educated know that in toil, and still more in toil for others, lies the only joy of life. I work because I cannot help it. I have worked for no single one of the commonplace motives that impel men

## Life and Action

to it—hunger, greed, love, ambition. I have not even worked because others were looking on. I have self-control enough to work of my own volition. And I was sensible of no sudden elevation of dignity, when, instead of laboring unrewarded in my study at research requiring all my concentrated faculties, I began to loaf around for four or five hours every day, doing unskilled, but highly-paid labor at \* \* \*.

In an invertebrate person, I dare say the exertion for money produces some strengthening of character, or at least, prevents such deterioration as we observe in animals that are given food instead of being compelled to search for it. But I claim that I can spend myself without a money stimulus and I look forward to Socialism because it will relieve us of the disgusting necessity of asking “How much will you give me?”—before we consent to do a stroke of work for our fellow-creatures.

As to the charge that I am mad—Well, I’m used to being told that. A man that sets out, as I have done, to live the ideas of the twenty-first century, cannot hope to make his life conformable to the current standards. And that I should be blundering and inconsistent is inevitable also, for I am exploring the Unknown, and my only lamp is the uncertain light of my own soul. I confess to a life of mistakes. These scapegraces have been my sincerest friends, and I will not redden to recognize them in public.

Oh! how easy it is to be sleek and successful and achieve the tasks of commonplace life, like a tame mouse doing its little tricks in a cage! To be prudent and cautious and always so very careful to look up and down the road before you cross over it! Pitch your ideals low

## Life and Action

enough and you cannot but succeed! Browning has put the matter so well that I must quote him again:

“This low man with some little thing to do, sees it and does it:

“This high man with a great thing to pursue, dies ere he knows it.”

In a way this whole letter is a labored attempt to prove that I am not insane. I do not like writing such an *Apologia Pro Vita Mea*. I am ashamed to make so much fuss. On the whole I prefer to do things and let people say what they like. In fact, having a keen sense of humor, I take some elfish joy occasionally in inspiring in our mediocre acquaintances a feeling that I really am “not all there.” Some people sincerely believe me insane. But as my Mother, I imagine you would prefer any explanation of my conduct to that one. So, as far as this particular step goes, I will add a few words in an attempt to prove that I am acting rationally.

I can quite comprehend that there's something rather comic, if not pathetic, in my setting out to conquer the world in this fashion. “*Athanasius contra mundum*” is one thing; \* \* \* *vs. contra mundum*” another. I dare say I seem like a St. George in knickerbockers setting out to fight a dragon with a toy-gun. Well, it is obvious that I cannot attempt here to give all my reasons for believing in the powers latent in our organization. I have only come to hold my present beliefs after careful and critical research. And if any person comes to me and says “Prove you are right,” I must ask him not merely to study painstakingly, but to live much alone, to lead an ascetic life, and to follow his spiritual

## Life and Action

impulses unhesitatingly. Any one who cares to do this will, I cannot but feel, come to believe much as I do. Without such a preliminary training, it is quite impossible for me to convince a person in a letter or an argument. Just as impossible, in fact, as it would be for \* \* \* to initiate me into the mysteries of making bridges, \* \* \* into the secrets of making money by an afternoon's explanation. But, as I have already said, the scientists themselves are much less positive in their negations than they used to be. They no longer say "We know that such things cannot be," but "We do not know if such things can be," or even "Such things may be;" and in a few enlightened cases "Such things are!"

*"Croire tout d'couvert est un erreur profonde,*

*C'est prendre l'horizon pour les bornes du monde."*

I know that when I was orthodox, Science was my enemy. I thought of it as the great antagonist of Religion. The miracles upon which I hold a supra-mundane religion must rest, were, it appeared, scoffed at by the findings of Science. Then I turned to study Science, and to my amazement, I have found that it promises greater miracles than Religion.

Science is no enemy but a friend to the truth-seeking man. There is not a worthy claim which pure Religion makes that the advanced science of to-day does not substantiate. It is for others to discover other of the miracles that Science promises. Those that interest me are connected with man's psychic nature, because they fit in with my mission, and because they seem to me to offer such great triumphs for mankind.

I believe that in this study lies an answer to the great riddle of a Future Life. And is there any discovery that could more change the world of to-day than that of

## Life and Action

the absolute certainty of immortality? I can imagine nothing that would bring more joy into the world; nothing that would more contribute to make men unselfish and self-controlled. It is my belief that a man may learn to develop himself in such a way as to establish conscious communication with the unseen world.

In every sphere to-day we sorely need men with super-human powers. With the growing complexity of the world, the need for such men becomes every day more intense. We want great leaders, great thinkers, great teachers; we want Supermen. I believe the Superman is to be fashioned from the psychic stuff that is in ourselves.

He who builds up the New Civilization, by thought or activity, should surely begin by developing to the utmost his own powers. He can do this, I believe, only in some such way as TK indicates.

Dwell for a moment on the intolerable and universal waste that is inflicted on mankind by all varieties and degrees of sickness. To this problem, again, psychical research has an answer. Indeed, the answer has again in our own time, been given to the world in the incomprehensible gibberish of Christian Science. I believe that there is no bodily or mental defect which may not yield to the psychic powers in man. But that is another truth to be learned and another art to be acquired.

I am not going all through the catalogue. You have read "*The Great Work*" as well as many other books on occult matters, and you know the possibilities. I understand that, with less assurance than mine, you believe in the truth of many of the facts to which I refer. I point them out now in order to make it clear that I am not going to Chicago for nothing. If these things are

## Life and Action

true they are worth learning. If they are true, they mean much for humanity. In fact, I say again that I can imagine no study which promises more for the future of mankind.

I am not blind in my faith. I do not, for example, believe, like \* \* \* that your telephone number can come in answer to prayer. But I do assuredly hold that Concentration and Courage will generally get you what you want in the world. I believe I shall get what I want. I feel so because there seems to be no escaping my destiny. The Poet has not died young in my breast. My Vision is clearer to-day than it was when it first came to me. There is the same yearning to give birth to my Child, my Message. Everything in my life seems to have contributed to my purpose. And I believe, by inspiration if you will, that I am not talking nonsense when I speak of acquiring super-normal powers:

“The rest may reason and welcome,  
’T is we musicians know.”

I am wrong in details doubtless, but I am right in the main. Even if I am absolutely wrong in my conclusions, I shall be of more use to the world if I have proved this and learned what is not Truth by hard experience. It is better to do what you feel to be right under all circumstances, and to be courageous in your search for enlightenment. If reading books could find the Truth, Oxford Dons might have a glimpse of it. But God will not show Himself to cowards, or, in the poetry of Jesus, “The Kingdom of Heaven suffereth violence, and the violent take it by force.”

I say if I am absolutely wrong—a paradox—I am still absolutely right. “Is it not better,” says Sabatier, in his  
[Page 407]

## Life and Action

eulogy of St. Francis, "to die for an unknown, or even a false ideal than to live for the vain realities of an utterly unpoetic existence?"

How much I shall do is doubtful. Certainly those who anticipate that I am going to do any sensational things will be disappointed. I am not going to learn to turn somersaults or to do conjuring tricks. What my work in the future will be I cannot tell. "Not mine own am I but the world's." It is quite likely that I shall work all my life in obscurity—I cannot tell. All I know is that I am taking now the next step; and that to me it is as natural as getting out of bed in the morning. There is something unpleasant in leaving the ease of your snug, cosy, warm bed to face the irksome duties of the day. There is something that chills my heart, too, as I think of leaving all the warm relationships of my life here in England, but if I stayed at home for that reason I should despise myself as cordially as I do the sluggard who wastes his mornings in bed.

My historical studies have convinced me that the Twentieth Century will see great things. Read even so sober a volume as "*The Latest Age*" in the Cambridge Modern History, and you cannot but feel that "things are going to happen here." In fact, so daring are the prophecies that but for the inferiority of its literary style, the volume might have come from my own pen!

Great transforming ideas are being assimilated by all mankind. I look to see the inevitable results during the coming hundred years. There must be immense, incredible progress. Science, mechanical, social, biological, psychic—all give the same assurance. And I am confident that a great religious movement is beginning. Just at present we are in the thick of the transformation. The



## Life and Action

Revolution from Chaos to Order is in process. Civilization is in the building, but to us it is a Tower of Babel at the present stage. Yet it is my faith that it is not after all a Tower of Babel, but a Temple of God and a Temple of Man; an edifice more beautiful than the starry skies; as great as humanity; and stretching up from its broad base upon this earth until its spires pierce the firmament of Heaven, to be bathed in the Glory of God.

And in the building of this Temple, God needs every kind of worker, mothers as well as mystics; hewers of wood and drawers of water as well as poets and philosophers; mechanics as well as musicians. It is for each man and woman to choose in this Universal Purpose a part that will call forth their highest and utmost activity; and to serve faithfully to the end.

My share in the Divine Economy is to persuade my fellow-creatures that it is in very truth a Temple which they are building, and to help them, if it may be, to "endure as seeing that which is invisible."

\* \* \*

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### AS WE WILL.

"In the loom of life we weave each day,  
On the warp of circumstance,  
The colors grave and the colors gay,  
However the threads may chance.  
But the web is our own to make or mar,  
And the patterns ours to choose;  
We may make it strong and firm and fair  
And blend as we will the hues.

"The glint of gold from our happy days  
May shine through the sombre shades,  
And love's warm gleams like the morning's rays  
And beauty that never fades.  
When the Master Workman judges at last,  
May He find our weaving good;  
The texture firm and the colors fast,  
And His purpose understood."

—*Author unknown to us.*

## *The Work of a Student*

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At the beginning of the year 1915, a course of study was formulated for the benefit of the Students constituting the Central Group, in the City of Chicago.

It consisted of a carefully selected series of topics for analysis, elucidation and illustration, and these topics were assigned to the various Students in their order.

Each Student was required to prepare a paper on the subject of that particular topic assigned to him or her, and read this paper at the weekly meeting of Students, in its regular turn.

The topic, "THE ATTITUDE OF SOUL," fell to the lot of our beloved Friend and Brother Hermann Hille.

It was so intelligently, ably, clearly and forcefully presented that it made a deep impression upon all who were present and heard it.

Many of the Students have asked if they might have the privilege of making a copy of the entire article for their own personal benefit.

It occurred to me that this wish might be gratified in such manner as to benefit many others than just those who belong to the Central Group, here in Chicago.

[Page 410]

## Life and Action

To that end, with Dr. Hille's permission, I am here-with publishing the article in full, and I earnestly hope it will prove to be of great benefit to all who take the time and trouble to read and study it carefully.

The article is as follows:

### "THE ATTITUDE OF SOUL."

"Nature evolves a man," that is, Nature carries the process of evolution forward to the estate of man. This is evidently the highest point in the process of evolution, which Nature alone can reach. Henceforward it becomes necessary that this highest product of Nature, man, co-operate with Nature in order to evolve to ever higher levels. For this purpose Nature has invested him with the faculties, capacities and powers which make intelligent co-operation possible, namely, the Soul Attributes, which are: Self-Consciousness, Reason, Independent Choice and an Independent, Self-Conscious and Rational Will or Volition. These are the distinctively human faculties, capacities and powers which distinguish man from the animal and make of him a personally responsible and morally accountable being. In other words, Nature has fixed upon man the obligation to co-operate with her, and for doing so, promises a reward, which the TK has so concisely and clearly expressed in this short little sentence: "Man co-operating with Nature, evolves a Master."

This is the *Constructive Road*, "the Road to the South."

Having been given the power of independent choice, man has the power to refuse to co-operate with Nature, or even to oppose Nature's forces. In either of these

## Life and Action

events he must suffer the inevitable, fixed and immutable consequences, viz.: Devolution, Unhappiness, Misery, Disintegration and seeming "Spiritual Death" or what appears to be total individual Extinction.

And this is the *Destructive Road*, "the Road to the North."

To enable him to choose intelligently between the only two possible Roads, Nature has implanted in every human Soul the desire for Happiness; and to guide him in the right direction, she has provided him with an un-failing compass in the form of Conscience, the still, small voice of the Soul.

It would seem strange that any human being, so liberally equipped by bountiful Nature, should deliberately choose the Destructive Road, the very Road which leads him farther and farther away from the Goal he so strongly desires. And, yet, apparently, the large majority of mankind are doing this very thing. They are heedlessly following the merry throng upon the Road which leads to the Land of Darkness, Slavery and Spiritual Death.

How can this be?

How is this possible?

There must be an answer to these questions and an explanation of this glaring paradox.

And there is, indeed, an answer and an explanation, and we all can answer and explain upon the authority of personal experience:

The Road to the North is so enticing and inviting; it is so broad and smooth and gently declining. It requires no perceptible effort to glide down the gentle slope with ever increasing momentum. All one really has to do is to refrain from doing anything; "*dolce far niente*"

[Page 412]

## Life and Action

[sweet do-nothing] the Italian calls it. We need but abandon ourselves to the delicious pleasures of the senses, and gravity will do the rest, and pull us down the parabolic incline with steadily increasing speed until we cross the "*Line of Despair*" and sink into the yawning chasm of individual extinction, beyond the reach of the Soul-Element, unless the darkening scenes and deepening shadows recall us to our senses before it is too late.

On the other side, the Road to the South is so unattractive and uninviting; it is so narrow and rough and steep and thorny. It calls for unremitting effort to make headway, to overcome the pull of gravity and the push of the wind. It is beset with dangers in the shape of lions which threaten to tear us to pieces, and one by one we must fight and slay them if we would advance. In fact, there would seem to be nothing about it that could possibly induce a rational human being to choose the unattractive Road to the South, but for the innate desire for Satisfaction and Happiness, guided by Conscience, and supplemented by:

1. The knowledge that Constructive Personal Effort is the price of spiritual growth, development and ultimate happiness, and that neither are found upon a road of indolence and self-indulgence.

2. An abiding Faith in the justice, consistency and goodness of Nature.

3. The assurance of, and our Faith in, those Great Souls who have traveled this road before us, have overcome the obstacles and reached the Goal, the Land of Liberty and Light.

The Students of the Great School have made their choice. They have set their faces to the South. They are determined to follow the lead of our beloved TK

## Life and Action

and the blessed RA and of those other Great Souls whom we have learned to call "*The Great Friends.*" With us the question no longer is: "Which Road shall I travel?" It is only: "How can I most surely and quickly reach the goal of Mastership?" Or, expressed in different words: "What are the necessary qualifications, which will enable me to reach the Goal in safety and without undue delay?"

The answer to this seemingly simple, but tremendously important question may be condensed into two little words, namely: *MORALITY* and *SERVICE*.

To the Student of Natural Science these terms have a clear and definite meaning; their full significance and import, however, is discovered only through the scientific formulary of the Great School, which is known as the Ethical Section of the Work.

These simple little words, *Morality and Service*, cover a multitude of fundamental requirements, qualities, characteristics, attainments, prerequisites, duties, purposes, motives, attitudes and practices, and the Work laid out for us for the ensuing year, is supposed to cover all of these and, if done faithfully and conscientiously, will not only give us a correct and clear understanding or intellectual grasp of the fundamental principles underlying Morality and Service, but will also enable us to correctly apply the Knowledge thus gained, in our Daily Life and Conduct and in our dealings with our fellow men.

Independent Spiritual Unfoldment is dependent:

1. Upon the Attitude of Soul.
2. Upon the Personal Effort of an Individual in harmonious action with the Attitude of Soul.

It is a well-known fact, that the attitude of Soul, or

## Life and Action

the Spirit in which we do a thing, largely determines the result. For example, the Optimist, as everybody knows, has a better chance to succeed than the Pessimist. Likewise, the Patient who has Faith in the powers of his physician or his medicine, and is filled with the hope of a speedy recovery, has a far better chance of regaining his health than the Patient who does not believe in physicians, medicines, the goodness of Nature nor the efficacy of Prayer.

If we comply with Nature's Laws reluctantly, or grudgingly or with an ever-present protest, we can hardly expect to make rapid progress, no matter how many hours we may labor every day, or however hard we may try otherwise. In such an Attitude of Soul, the smallest tasks become a burden and the Sun of Inspiration never shines. With them, as with the Galley-Slave, time drags, and often death itself would be welcome relief.

How different is Life to him whose Soul perceives the goodness, justice and consistency of Nature. With gratitude for his many blessings in his heart, and a song of joy within his Soul, he puts his best into every act and knows that difficulties, tests and trials are but stepping stones to greater heights and opportunities for better Service. Thus every duty is transformed into a privilege and every task into a pleasure, and the servile, grumbling slave becomes an intelligent, willing, cheerful, enthusiastic, hopeful, efficient and self-respecting co-worker with his gentle, loving mother—Nature.

Just stop a moment, and think: This almost miraculous transformation is brought about by nothing more and nothing less than a simple change in the *Attitude*

## Life and Action

of *Soul*, a change which can be effected almost within the twinkling of an eye.

We all, undoubtedly, have experienced such a change and know what it means and, I believe, we are all anxious to cultivate the constructive Attitude of Soul, and once fully established, maintain it, and thus earn Nature's reward in the form of greater powers and greater opportunities for Service.

The establishment and maintenance of the *Perfect Attitude of Soul* is possible only after we have acquired a clear understanding and comprehension of each and every principle on our list and, in the very nature of things, could not possibly be accomplished at the very beginning of our work, except by those who have had the Ethical Section. However, it must be clear to those who have carefully followed me to this point, that a definite Attitude of Soul is necessary for the accomplishment of any purpose, and that it is essential that we approach each week's topic, and each day's tasks, in the Constructive Attitude, or, in the right Spirit, if we would make this year's work a success.

In the course of this paper we have already become familiar with the essential elements of this Constructive Attitude, and all that remains to be done, for the sake of clearness and distinctness, is to summarize and to adapt these elements to our present requirements.

The following elements would seem to constitute the essential components of that Attitude of Soul which every one of us must establish and maintain if our work shall be a complete success.

1. The earnest, intense and unselfish desire for the improvement of Self and the Service of our Fellow Man.

[Page 416]



## Life and Action

This desire would seem to be dependent upon, and the direct result of:

(a) Faith in the Consistency, Justice and Benevolence of Nature.

(b) A rational conception as to the natural and immutable results that follow co-operation with Nature on the one side, and opposition on the other.

(c) Faith in the source of our information, namely, the published findings and teachings, as well as the duly accredited representatives, of the Great School.

(d) Faith or Confidence in the sincerity, honesty and loyalty of every member of our Group.

2. Faith in the efficacy of this year's Work. In other words, the firm conviction that the Work laid out for us this year will produce the desired constructive results; provided, we carry it through conscientiously.

3. A clear recognition of our *Personal Responsibility*:

(a) To ourselves.

(b) To every member of our Group.

(c) To the TK as the accredited Representative of the Great School in this country.

(d) To the Great School, as the source of our information.

(e) To the Cause of Humanity.

(f) And last but by no means least, to the Great Friends, the Invisible Helpers, who are so deeply interested in our Work and our success, and who are ever ready, willing, eager and anxious to help us, whenever we make it possible.

4. The unrelaxing determination to put forth our best efforts until the Work is accomplished.

5. Attention to every detail, at the meetings, as well as during the week's analysis and practice, always re-

## Life and Action

membering the fact that the Soul grows in the direction of the line of Attention.

6. Open-mindedness. That freedom from prejudice, preconceived notions, or ideas, or habits of thought, which keeps all the doors and windows of our Soul open and enables us to receive to the limits of our capacity, and without obstruction.

7. *The Prayerful Attitude*, which would seem to be composed of:

(a) The clear understanding that there will be plenty of difficulties and obstacles in our path; that many of those difficulties and obstacles owe their existence solely and entirely to our own limitations or shortcomings, and therefore do not exist, in the same form, in relation to anyone but ourselves; that these difficulties and obstacles cease to exist, as such, the moment we succeed in mastering those shortcomings which gave them birth.

(b) The recognition of the simple fact, that no man can go beyond his present limitations, and that because of this fact neither Nature nor the Great Friends, nor the G. S., nor the TK, nor ourselves, nor any other intelligent, rational beings, can and do expect of us more than we can perform.

(c) The unshakable Faith that Nature will send her Messengers, the Visible or Invisible Helpers, to supplement our own powers and resources whenever we have done our best and made such help possible.

“Do the thing and you shall have the power.”

This Prayerful Attitude, composed of Understanding and Faith, makes possible:

8. The Courage to face and fight the difficulties in our path, or the “*Lions on the Way*,” unflinchingly and

[Page 418]

## Life and Action

free from worry, apprehension, discouragement or any other phase of *Fear*.

9. *The Perseverance*, necessary to the accomplishment of each week's tasks, and of the whole year's work, always remembering that all constructive growth is a slow process, and that without perseverance we can accomplish no lasting results.

10. That true *Humility*, which results from a clear recognition of our dearth of knowledge and from a correct estimate of our own true status in the scale of evolution and spiritual development, and which enables us to accept the Truth from whatever source it may come.

11. *Charity*. That unselfish, generous, magnanimous, noble attitude of Soul, which enables its possessor to view the shortcomings, faults, errors, mistakes, and even sins, of others, of the past as well as the present, *understandingly*, helpfully, forgivingly, forbearingly, and without even the shadow of an unworthy motive or emotion, such as resentment, anger, envy, jealousy or revenge.

If we would help our fellowmen we must glow with the warmth of sympathy and compassion, tempered by gentleness, tact and understanding, to melt the icy barrier which the "inhumanity of man" is so apt to erect around every refined and sensitive individual.

To be effective, this charitable Attitude of Soul must not only be understood and approved intellectually, but it must also pervade our whole being and radiate through our thoughts and manners.

12. *The Moral Courage*,

(a) frankly and unreservedly to acknowledge our own shortcomings,

(b) to help others to recognize theirs.

[Page 419]

## Life and Action

13. That glowing quality of *Enthusiasm*, which confers upon its fortunate possessor all of those elements, qualities, properties and characteristics which make for irresistible success. Among these are: Energy, Elasticity, Buoyancy, Lightness of Heart, Zeal, Hope, Inspiration, Exalted Devotion, Cheerfulness, and Confidence of Success.

That active, well-balanced quality of Enthusiasm which "gives expression to what might well be named '*The Color Scheme*' of the Philosophy of Individual Life. For it gives expression to that which lends warmth, beauty, and illumination to the otherwise hard life of '*Duty*,' and transforms the iron chain of '*Obligation*' into the sparkling, bejeweled, golden thread of '*Privilege*.'"

Every single one of the foregoing thirteen elements would seem to constitute an important, if not a vital, ingredient in the *Attitude of Soul* which we should cultivate, establish and maintain in order to insure the largest possible measure of success in our work of this year, 1915.

And right here it would seem appropriate and helpful to repeat the profoundly significant words of our beloved Elder Brother, the TK, which were such a wonderful source of inspiration to those of us who were present at his home when we worked out, and decided upon, a plan of work for our Group during the year 1915.

After drawing our attention to the fact that the plan of work just adopted by us, if carried out conscientiously, would enable every one of us to establish the Constructive Attitude of Soul, he added (and these are his own words as they burned themselves indelibly into my memory) :

## Life and Action

“If you can but maintain the Constructive Attitude of Soul for one year, you will make the Demonstration, every one of you, as surely as the sun will rise again. In fact, no one could maintain the Constructive Attitude of Soul for one year and *not* make the Demonstration.”

Beloved Friends and Fellow-Students, let us always keep before us as a guiding star upon our path these wonderfully inspiring words of one who knows and who has traveled the narrow road before us.

In conclusion permit me to express the well-founded conviction that the tremendous task confronting us during the ensuing year will become comparatively easy of accomplishment, if we can firmly establish and maintain the Constructive Attitude of Soul which I have earnestly endeavored here to analyze and elucidate.

If you all have received half the benefit from listening to this paper that came to me from preparing it, then surely everyone will be well repaid for the time and effort spent on this vitally important topic, “*The Attitude of Soul.*”

Hermann Hille, Ph. D.



### NOTICE.

To all Friends of the Work of “The League of Visible Helpers,”  
Everywhere:

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## *Things Religio-Political*

BY THOS. M. STEWART, M. D.

In the New York American, issue of Sunday, January 24, 1915, we have read with interest an article headlined:

"To Fight the Wave of Religious Intolerance Against Catholics," by P. N. Callahan, Chairman of the Committee on Religious Prejudice, Knights of Columbus.

The article is about 2,600 words, or nearly four full columns, and it is not necessary to reply to it in length, but it seems proper to call attention to some points about which non-Catholics have ideas well grounded in fact, as contrasted with some of Mr. Callahan's unsupported statements.

To begin with, the avowed purpose of the article is "to fight the wave of religious intolerance against Catholics," and to combat "the evil of dragging religion into politics." Mr. Callahan would have his readers glean from the article that Catholicism is not to blame for the Catholic religion being in politics, and that the intolerance is entirely on the side of those not opposed to Catholics, but opposed to the political policy of the Hierarchy.

Right at this point it is necessary to say that, no well informed person blames the Catholic people for the

[Page 422]

## Life and Action

state of affairs pointed out by Mr. Callahan. The blame is placed exactly where it belongs, namely upon the Roman Hierarchy in control of the Catholic Church, its religion and its people.

Mr. Callahan says: "A man's religion should be a matter between himself and his conscience." If he can get the *Hierarchy to subscribe publicly* to that unqualified statement there would be some hope of reaching terms of mutual understanding. Can he? *Will he?*

To prove that "intolerance" is the stock in trade of the Hierarchy we quote from "The Great Encyclical Letters of Pope Leo XIII," 3d Edition, page 110:

"Since, then, no one is allowed to be remiss in the service due to God, and since the chief duty of all men is to cling to religion in both its teachings and practice—not such a religion as they may have a preference for, but the religion which God enjoins, and which certain and most clear marks show to be the only one true religion—it is a public crime to act as though there were no God."

To the non-Catholic this is decidedly intolerant and entirely opposed to the establishing of "a broader charity among all creeds," and it is squarely contrary to Mr. Callahan's statement that: "A man's religion should be a matter between himself and his conscience."

*Here we have a conflict in authority.* His Holiness Pope Leo XIII, speaking ex-cathedra and under the rule passed by the College of Cardinals in 1871, is infallible. Mr. Callahan, as chairman of the Knights of Columbus Committee on Religious Prejudice, should know that he is in the wrong, and ought not to have permitted the publication of the matter credited to him in the New York American.

## Life and Action

Now, as to politics, Mr. Callahan says in paragraph eight of this article:

"I am absolutely certain that the charge that the Catholic Church is in any sense a political machine is utterly without foundation."

But the Popes who have been at the head of the Catholic Church and whose ex-cathedra utterances are *infallible and binding on all, just as if uttered by the present head of the Catholic Church*, make assertions quite to the contrary; for instance, on page 130 of "The Great Encyclical Letters of Pope Leo XIII," (3d Edition), his Holiness says:

"Furthermore, it is in general fitting and salutary that Catholics should extend their efforts beyond this restricted sphere, and give their attention to *National politics*," and the majority of people in this country think that such advice to the Catholic Church in these United States is of a "*political nature*" and the Roman Hierarchy, through Pope Leo XIII and others before and since his time, are alone responsible for that to which Mr. Callahan protests, viz., "*the evil of dragging religion into politics*;" and just as long as the Roman Catholic Hierarchy continues in force those statements that conflict with the foundation principles of a government of the people, by the people and for the people, just so long will there be cause for opposition toward the *Roman Catholic Hierarchy*.

Mr. Callahan says: "But the thing that induced the Knights of Columbus as a body of Catholic laymen to take up the matter of religious prejudice, and to seek in every fair and honorable way to stem the tide of bigotry, is the campaign of newspapers of 'The Menace' type."



## Life and Action

Here we agree with Mr. Callahan, and we see no excuse for any one wildly to assault and blaspheme Catholic people and the things sacred to them. Again we say that we have no quarrel with the Catholic *people* and *no hatred of their religion*. We are not, however, in agreement with those statements of the Hierarchy, which seem to us to contradict our principles of government and which tend to make the church superior to the people.

Neither do we see any excuse for the campaign of Catholic newspapers of "*The Sunday Watchman*" type, with its "*To hell with the U. S. Government*;" a phrase used in one of the sermons of the Rev. Father Phelan of St. Louis, and published in his weekly paper of June 30, 1912. It is papers of the type of "*The Sunday Watchman*" that have opened the eyes of hosts of citizens to the necessity of protecting the spirit of American Freedom and Liberty. This necessity and the activities incident thereto are characterized by Mr. Callahan as being "hostile to the spirit of American freedom and liberty."

Mr. Callahan denies the stories of a Catholic army; tabooing all such ideas as "absurd." Here, again, the chairman of the Knights of Columbus on Religious Prejudice, *is in conflict with one who is his superior in authority*. His Grace, Archbishop Quigley, is quoted on the very first page of the Chicago Record-Herald, September 11, 1911, in affirmation of the existence of a "*Catholic Army*," as follows:

"We have well ordered and efficient organizations, all at the beck and nod of the hierarchy; and ready to do what the church authorities tell them to do. With these bodies of loyal Catholics ready to step into the breach

## Life and Action

at any time and present an unbroken front to the enemy, we may feel secure."

This refutes Mr. Callahan's denial as to the "*Catholic Army*," and furthermore his own photograph is reproduced in the New York American of Sunday, January 24, 1915, over the military title of *Col. P. H. Callahan*; besides which it plainly indicates a Catholic attitude of mind "hostile to the spirit of American freedom and liberty."

Some officials of higher rank than *Col. Callahan* are responsible for the unqualified statements which have once again served to awaken the people here in the United States, and to have put them on guard as to what is the avowed purpose of those in authority over the Catholic people. We now quote from *The Tablet* (Brooklyn, N. Y.), June 15, 1912, as corroborative evidence of the existence of a "Catholic Army" composed of *Col. Callahan's* own Brethren:

"It must have been hard on General Miles when he stood on the stand for the unveiling of the Columbus statue in Washington to see the Knights of Columbus pass by in parade.

"The swords of the fourth degree men must have convinced him that the order is but waiting an opportunity to cut a path for the Pope into the White House."

This is a militant talk, and wholly uncalled for; especially does it show a questionable loyalty to the government of the United States, and is a sample of the kind of statements often appearing in the Catholic press, and places the blame for opposition to Catholics upon the leaders of Catholics, aye, even to the highest in authority, the Roman Pontiffs themselves.

## Life and Action

From "The Great Encyclical Letters of Pope Leo XIII," 3d Edition, we quote from page 323, from the letter of his Holiness on "Catholicity in the United States:"

"For the Church amongst you, unopposed by the Constitution and Government of your Nation, fettered by no hostile legislation, protected against violence by the common law and the impartiality of the tribunals, is free to live and act without hindrance.

"Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for the Church to be, as in America, dissevered and divorced, but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

While regretting the necessity, and with all due respect to the memory of one of the greatest Roman Pontiffs, we must point out that acknowledgment is made of the facts that the Catholic Church in the United States is—

"Not opposed by the Constitution and the government,

"Not fettered by hostile legislation,

"Not unprotected against violence by the common law,

"Not without freedom to live and act without hindrance."

These are acknowledgments of liberty, of favor, and of benefits and in the fundamental and organic law of this country in which Church and State are separate. Notwithstanding these benefits and confessed advan-

## Life and Action

tages, his Holiness urges the union of Church and State in order that the Catholic Church should "bring forth more abundant fruits if, in addition to liberty, she enjoyed the *favor* of the laws and the *patronage* of public authority."

We have referred to but a few of the statements of Col. Callahan, which prove him in the wrong, judged by the official utterances of those higher in the Church authority than himself. Therefore, he is open to the same charges he would fasten upon non-Catholics, and his article will do his own cause exactly that amount of harm which his wrong, because incomplete, statements invite.

There is a law of evolution, immutable and infallible; along its pathway humanity has been slowly progressing, and as a natural and inevitable result, unfolding a greater degree of keenness of thought with a larger capacity for independent action. It is in the operation of this law of the Great Father of us all that we must seek for the causes of the present day unrest, preliminary to the great awakening as to the meaning and purpose of *Life*.

While Col. Callahan and the Knights of Columbus are on one side, and we non-Catholics upon the other, we recognize the service he has done the Cause in formulating, even though in an incomplete manner, his ideas of the causes disturbing the peace and serenity which we hope to secure some day for the benefit of all, without distinction as to race, creed, sex, caste or color.



## *An Interesting Letter*

---

Editor *Life and Action*,

Dear Friend:

After reading that splendid book, *The Great Psychological Crime*, which brought so forcefully many of the things in my own personal experience along those lines, I thought that perhaps your readers might be interested, and even possibly benefitted, by what I am going to say.

If you think so you have my permission to publish this in your magazine, provided you will withhold my name—for reasons which I think will be understood by most of your readers without explanation. I will be as brief as possible:

In former years I had an ideal which I could not reconcile with the Roman Catholic delusion, nor find it exemplified among Protestants. Perhaps I was too critical; but I was honest in my quest for the realization of my ideal.

In other words, "They had taken away my Lord, and I knew not where they had lain Him."

Finally, at the solicitation of friends, I investigated Modern Spiritualism, and was told that I would develop mediumship if I would sit alone for that purpose. So,

[Page 429]

## Life and Action

I made me a planchette, and began sitting regularly for development. In the course of a very few days I received some characters, a few desultory words, and finally complete sentences which began to form themselves into messages from former friends of earth, but then in the spiritual life.

I was so elated over all this that I felt like throwing up my hands and saying: "Eureka!" I truly thought that "I had found it;" but I was destined soon to have my faith rudely shaken, in that I discovered the fact that these former dear friends of Earth, in whom I placed the most implicit confidence, had degenerated into just common, ordinary, low-down liars, and were capable of falsifying to me concerning the things of the most vital and sacred nature to me. And yet I generously excused them on the ground that perhaps my control and my magnetic wires had gotten crossed in some way, and thus caused the error.

And so I continued to sit for development as an automatic slate-writer, thinking that if I could but develop that phase of mediumship there could be no possible chance for errors; but after sitting for some time without receiving anything, I found that I was getting to be extremely nervous and irritable, and I gave up the idea of developing myself; but at the same time I began to read up on their so-called philosophy of life, and to my surprise I found that there were nearly as many different opinions and views among Spiritualists as among Protestants.

Another singular thing I learned was that "No Control can ever transcend the intelligence and mental powers of his medium." They might develop the latent powers, but could do no more. In that case the inquiry

## Life and Action

naturally occurred to me—"Why not develop my own powers?" Beyond the simple fact that it taught us that there is no death, of what benefit was it to the individual?

The spiritual intelligences, my Controls, knew nothing whatever about Jesus, other than their mere *belief* that He was a Medium; and some of them professed to act as a Medium for Him, and transmitted alleged communications from Him that were so at variance with His life and teachings when He walked and talked with men, that it would turn a North American Indian away in disgust.

Finally I began to think that I would have to look further, and I dropped back into the old rut once more. I had supposed that I had quit mediumship, or what little I knew of it; but not so, for on a certain occasion I had to make an address of welcome in the interests of a fraternal organization. I had but just arisen and faced my audience when some spiritual intelligence—whose identity I do not know even yet—took absolute trance control of me (by right of conquest) and very generously proceeded to make the address of welcome of which the audience still believe me to be the author, and for which I still receive the credit because I could not tell them that a disembodied intelligence, some spirit in fact, had taken possession of my Will and Voluntary Powers and actually delivered the address without my knowledge or power to prevent it.

How many do you suppose would have believed me? I believe it is entirely safe to say that a very large majority of my audience would have concluded at once that I was then and there a fit subject for some lunatic asylum, if I had but told them the simple truth. Let me say

## Life and Action

now, however, that some of the things I must have said at that time were really in my own mind (before I was controlled); but I am positively certain that I could not have said them half so impressively as did my Control for me. But you can see that it fixed in me a false equation from which I could not extricate myself without incurring the displeasure of my friends. I wish to say, however, that so far as I am able to ascertain, the influence of that Soul was morally good.

Now for the sequel: What was said at that time was not so very complimentary to the Roman Catholic Church. A few days later a powerful spiritual influence attacked me and I had to exert every ounce of my energy to resist that awful, blighting influence which it was able to project upon my consciousness and which I could not throw off for days afterward. But I would not surrender; and yet, I knew not its real meaning nor its terrible significance. Nevertheless, if I had possessed the ordinary common sense of the average mule and had reasoned from cause to effect, or from effect back to the cause, the conflict would have been short and decisive. As it was, however, I misunderstood its object, and it played a waiting game so subtly that it was able to make a fool of me for years. All the time it was simply awaiting its opportunity to destroy me; and once, when I broke down under a long and severe nervous strain, it came near putting me out of the running entirely.

Thanks to the Great Father, and no doubt the Great Friends, I was able to fight my way back to manhood; and the first thing I did thereafter was to fight that miserable, damnable influence to a finish, and I WON. I know now that it can never again harm me in any way



## Life and Action

whatsoever. And I am grateful beyond the power of words to express.

I want to say that, from many things that occurred during that memorable fight, it was undoubtedly a Roman Catholic Intelligence, and must have been dangerously near the "Line of Despair," if I am in any measure capable of judging its condition from the effects of its influence upon myself.

Just as long as I remained inactive it would apparently leave me alone; but just so sure as I began studying along lines calculated to give me definite information as to the Catholic Church and its methods and purposes, just so sure I found that "Thing" in my way and it blocking my progress. But ignorantly and alone (apparently) I fought my way back to real manhood once more; and I want to say now that hereafter the only "Control" I shall ever submit to is "*Self-Control*."

I have only just "cracked my shell" as yet, but the peep I have of the Great Beyond far and away transcends anything I ever learned while in the depths of Mediumship. I cast my pearls before swine, and deeply and painfully have I been rent, as my reward of merit. My advice to all Mediums, based upon the definite knowledge gained through absolute personal experience, is to "right-about-face" and do everything in their power to regain what they have sacrificed through self-surrender.

The "*Moses*" of the Spiritualists—*Moses Hull*—admitted that the consensus of Bible authority is against the methods of Modern Spiritualism; or, as it was termed in those days, persons having "familiar spirits." In truth, about the only seeming endorsement of the subjective process in those days was from the Apostle Paul, in Corinthians, where he portrays the "Spiritual

## Life and Action

Gifts"—and it is yet a question whether he meant the subjective or the Independent Method. In my humble judgment, he meant the Constructive and Independent process; for he says to *try* the spirits and see if they are of *God*. Now I would like to ask wherein a Medium has any *choice*. He simply has to take whatever comes his way and he can't help himself—at least, I could not, and if you have developed the subjective process, neither can you. Don't, however, imagine that you are too far gone; but get busy, and what I have done YOU CAN DO.

Read "*The Great Psychological Crime*," and you will realize that in Natural Science you have a powerful ally, and that *you cannot truthfully deny one single statement contained in that book*. Thereafter you will not have to fight ignorantly, as I did.

I know enough of Mediumship to say that as far as I went it was a downward course. I deliberately and of my own free will and accord went into its mystic realms, and I paid the price of my folly—to the uttermost; and so will you, for "God is no respecter of persons." The most exalted monarch that ever lived and the most obscure peasant can meet on that level and both receive their lawful due. I know that I got just what I deserved.

The barrier of Nature which was erected for my protection was torn down by my consent; but I firmly believe it has again been erected—this time by myself—and when evil influences make any attempt to obtrude themselves into my affairs I can say "*Scat!*" And instantly they depart.

I cannot resist the temptation to take one parting shot at my ancient enemy. I am convinced that the one thing that excited his wrath most deeply was an at-

## Life and Action

tempt in the address (to which I have referred) where it was shown that the fraternal spirit has been manifest in the ages prior to the Christian Era; and that the intelligence of the age could be measured by the expression of the fraternal spirit, and that during the period known to history as "*The Dark Ages*" that spirit was all but suppressed; also this poetic expression was made use of:

"Truth crushed to earth will rise again;  
The eternal years of God are hers;  
But error wounded, writhes in pain  
And dies amongst its worshippers."

Now, this nameless "Thing," in his element of ignorance, subtlety and deception, was a "champion worthy of my steel;" but in the light of Reason and by the power of Will I brushed him, her, or *it*, aside as I would a viper, and defied him, her, or *it* and all his, her's, or *its* miserable cohorts.

I suppose I ought to look upon such an experience with a sense of pity for the one in error; but I think I may justly excuse myself, in this case, on the ground that patience surely had long since ceased to be a virtue.

I have read some of the articles in *Life and Action* on the subject of "Critics," and I want to add my little mite. I think that so long as the critic says "Come, let us *reason* together," he is clearly within his legitimate rights and limitations; but when he gets outside the pale of reason and fails to answer his opponent's arguments, then resorts to abuse or villifies another—as seems to be the case among some of the TK's critics—he is carrying the joke too far. I think the proper definition of such a process is "*Character Assassination*." Such critics never

## Life and Action

wrote a book, composed a poem, nor invented a beneficent device for the good of humanity.

On the other hand, they think they see a chance to inspire the ignorant masses to applaud their efforts, and they revel in homage paid them; and their reward is the temporary gratification of their Vanity.

In justice to the Great School it is no more than fair to state that I am not a Student therein, nor in any manner whatsoever connected with it. I have, however, read the books and literature of the School; and I want to say in conclusion that I have been profoundly impressed, and I entertain for both the Authors and the School a deep and abiding admiration; and the crumbs of comfort that have fallen to me from their plethoric table, inspire my heartfelt gratitude.

With sincere thanks, and the very best wishes to all the Great Friends and Students, I am,

Cordially and fraternally,

\* \* \* \*

BY THE EDITOR

Such letters as the foregoing bring to me a sense of comfort and gratification. They indicate that the efforts of this little magazine are not all fruitless. It brings to one in my own position a sense of deep gratitude to be thus assured of the fact that his efforts are understood and appreciated by even a few of those for whom they have been intended.

Here is one who has had "The Personal Experience" which enables him to KNOW what he is talking about, and his unqualified corroboration of the scientific data contained in *The Great Psychological Crime* is of unique value. I am glad to be able to give it to the public through *Life and Action*.

[Page 436]

## Life and Action

I have no doubt that there will be a good many of the readers of his letter who have had some, if not all, of the experiences therein narrated; for such experiences are not so very uncommon among those who have engaged in any considerable study of the occult, or the mystical, along the lines of spiritualistic or mediumistic phenomena.

And it will doubtless be a source of comfort and encouragement to them to know that others have met and conquered the influence of outside intelligences. It is largely for this reason that I am publishing the letter. I want those who are suffering from the efforts of outside controls to know that it is within their own power to overcome all such influences—provided you will simply banish all sense of FEAR, and face the situation calmly and with courage and determination to assert your own individuality and your own *self-control*. It is not difficult if you will be *persistent* and keep up your effort; but you must not stop nor assume that you *cannot* do it. You *CAN* succeed *IF YOU WILL*. Remember *that always*, and then let nothing discourage you nor stop your efforts for *Self-Control*. It will come to you *in time*, slowly at first perhaps, but *surely* if you keep steadily moving forward and never ceasing your efforts for *Self-Control*. That is the Keynote of it all.



## COMMUNICATIONS AND ANNOUNCEMENTS.

Dear Friends:

\* \* \* Ky.

Since receiving your beautiful catalogue and sample copy of LIFE AND ACTION, which you recently sent me, I have carefully read them, and I can say in all sincerity and truth that I want to become a reader, a student and Friend of "The Great Work in America." I bid you Godspeed in spreading a knowledge of the Message of Light for which the world is so much in need, and I hope that the extension work of The Great School will soon be known in every land. L. S. B.

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Editor-in-Chief:

\* \* \* , Texas.

Dear Sir and Brother: I enjoyed the great privilege and pleasure of reading your special KNIGHT TEMPLAR SOUVENIR NUMBER of "Life and Action," and passing this copy around among my Masonic Brothers, I was struck with the favorable impression it made upon them. I hope I may be able to purchase from you at least 50 copies. I am deeply interested in having every Mason within the reach of "my cable tow" read this remarkably clear presentation of the fundamental differences between Masonry and Roman Catholicism.

Fraternally yours,

\* \* \*

The KNIGHT TEMPLAR SOUVENIR NUMBER referred to in this letter may be had at this office for 5c each. Masonic interest in this publication has already resulted in the printing and distribution of over a hundred thousand (100,000) copies. It is a booklet of 92 pages.

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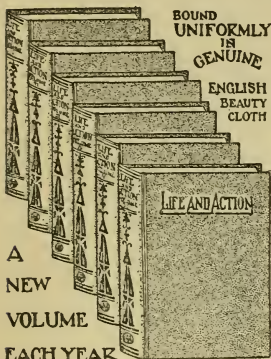
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[Page 438]

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